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The Evangelist,

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Editorials.

UNITARIANISM, PAST & PRESENT.

Rev. Mr. Ellis, of Charlestown, Mass., a leading Unitarian clergyman of New-England, has recently published a history of that denomination in a volume entitled "A Half Century of Unitarianism." The chapters originally appeared as a series of articles in the *Christian Examiner*, from which they are now collected, making an octavo of 500 pages, issued by Crosby, Nichols & Co., of Boston. We welcome its appearance for several reasons. It is written with great candor and ability; it treats of a very important movement in the religious history of this country; and it furnishes the most reliable account of the past and present condition of Unitarianism in America. Its spirit is moderately controversial, but is wholly free from the bitterness of tone which too often is engendered in the discussion of disputed doctrines. Some of its positions, as the articles appeared in the *Examiner*, were controverted by an able writer in the *Puritan Recorder*, and much that we might have been disposed to say, has thus been anticipated. To these criticisms Mr. Ellis replies in an appendix to his book, so that we have in the work before us a summary view of the positions now generally held by the Unitarian body.

We recognise in Mr. Ellis a worthy representative of the best type of Christian development in his denomination. His leanings are by no means in the direction of that Apostate Unitarianism presented by the school of Theodore Parker. For Transcendentalism—"that hard word for expressing an unwholesome fog," as he phrases it, he has no sympathy. From the virulence of controversy, as displayed some twenty five or thirty years ago, by some on both sides, he turns away with disgust. Rather than avail himself of the materials of this literature, he would, if they could not be made serviceable for the harmonising of differences, have the task begun anew "by the largest literary bonfire whose flames ever rose to heaven." "Much," he adds, "of this controversial literature would take the fire most kindly. It has almost the property of spontaneous combustion."

This book is remarkable for its concessions, which though palpably just, others might not have made so frankly. These refer not merely to the manner in which the controversy was waged, the violence of feeling and language, and the injustice repeatedly done to the orthodox party; but to the incongruous elements of which Unitarianism itself is composed, and its inadequacy to meet the demands of earnest minds, or the wants of the age. It is undoubtedly true as he says, that "while Unitarianism as a form of sectarian Christianity finds a few very earnest and active friends, it is compelled to acquiesce in the seeming lukewarmness of the greater portion of its real disciples, and to be content with claiming hosts of unavowed friends in all other communions." It lacks the vitality and energy of an aggressive and growing system.

Mr. Ellis confesses "the difficulty of drawing out a Unitarian creed." Its peculiarities, as exhibited by him in three extended chapters, are *three negatives*. It denies the doctrine of human depravity in its ordinary acceptation. It denies the proper Divinity of Christ. It denies His vicarious atonement. A needless amount of labor for the object in view, is expended in defence of these positions. The writer argues them at great length, without in our view doing justice to the position of his antagonists, and yet going far beyond what was necessary to give a concise view of Unitarian sentiment. It will thus be seen that the distinctive features of it are merely so many negatives upon the generally received doctrines of orthodox churches. Let any one accept these negatives and Mr. Ellis confesses that he must acknowledge him as a Unitarian, however he may verge on one side toward orthodoxy or on the other toward skepticism. "*We have no right to suppose that even half of those who are nominally with us, have really any decided faith.*" And again, "We use the term (Unitarian) to designate a more or less homogeneous and definite system of opinions about Christianity, which are in open hostility to the Athanasian, the Augustinian and the Calvinistic construction of the gospel." "Nothing," he admits, "would be easier than for a skillful opponent to gather from our literature, a most astonishing array of inconsistent admissions, limitations and definitions, and to infer from them that the sect is but a rope of sand, each individuality of which was composed only of angles, and sharp ones too. 'What do Unitarians believe?' is a question which has perplexed many who have felt bound to answer it when put to them." And still again he remarks, "Even as regards these three doctrines, the moment that Unitarianism is made responsible for a belief or a denial about either of them, we have to encounter professions and protests which prove that a supposed sect contains almost as many creeds as individual members." Of course on subjects aside from these three doctrines there may be a verging to the widest extremes.

With such statements before them, it is no wonder that many in other communions should feel as Mr. Ellis well describes them, "They have a horror of the calm, cold, languid spirit of Unitarianism, of its bleak and houseless exposure, and of the precipices of infidelity which it leaves unfenced." And are they not justified in such apprehensions by what is elsewhere said—"Unitarianism has proved itself inferior to orthodoxy as a working power, a method of presenting and applying the gospel, so as to engage the enthusiasm, the zeal, the hearty, devoted service of its disciples in devising eminently Christian schemes, and in carrying on great religious enterprises. The 'coldness' with which the orthodoxy have charged us we have felt, and instead of denying a plain, manifest truth, we prefer the grace of frankly acknowledging it." And in another passage we read, "For our part, we are willing to admit that Unitarianism as it has been set forth by its ablest expositors, has not approved itself to all who have been competent to test it, as an adequate doctrinal summary of Christian truth; nor as an exhaustive transcript of the essence of the religion of the Bible; nor as a fair exponent of the phraseology of Scripture; nor even as a system which can draw and engage the religious sympathies of large numbers of persons of various culture and temperament in the great offices of Christian piety. *Something has proved to be lacking in Unitarianism.*" Still later in the discussion Mr. Ellis confesses: "*It may be, that something will be offered to us as orthodoxy, which we shall pronounce to be better far than Unitarianism.*"

There is much force in the contrast which he draws between the opposing systems: "Orthodoxy is more intense, systematic and pointed in its whole substance and in all its methods, when under their respective organizations, they represent types of religious belief or modes of religious action. Orthodoxy has sharp, well-defined, elaborate and systematic standards for its disciples. Unitarianism is loose, vague, general, indeterminate in its elements and formularies. Orthodoxy is sacrificial, Unitarianism is moral. The intensity which characterizes the orthodox system, and the laxity which is manifest in the Unitarian system, might be traced in all their respective doctrines and methods."

We do not quote these passages for the sake of exulting over the humiliating acknowledgements of weakness and inefficiency. We trust we are able to regard these concessions in the same spirit in which they are made; and without holding them up as matter of shame on the one hand, or triumph on the other, we may study them as matter of common interest and instruction. With such deficiencies as are here admitted, we may ask, What is there in this system, so cold and weak, that can attract thoughtful and serious minds? What is there in its "three negatives" that is to invite the community generally into its fold? Its philosophy of depraved human action fails to meet the demands of our reason, apart from its incongruity with what we consider the evident teachings of Scripture. In regard to the person of Christ, we are told, "Unitarianism is committed simply to a distinction which subordinates Christ to God. Certainly here is a wide range for faith—wide enough for every phase of mental conception; wide enough to fill out every form of language, every shaping of thought which we find in the Scriptures." This is a concession indeed in the direction of orthodoxy, and one which we gladly welcome, but it stops at a point so indefinite that we cannot determine its precise extent. It is true that Mr. Ellis holds that one of the least available uses which Christ serves to us is that of an "Example;" "nor does the epithet 'teacher' suit any high devotional conception of Christ." He holds to an atonement. "Christ is to us a victim—a sacrifice; his death was a sacrificial death." But still its whole bearing and influence are "manward and not Godward." The claims of violated law are of no account in the sacrifice.

These views are a marked improvement on what have generally been regarded as included in the term Unitarianism. Mr. Ellis evidently feels, as he occupies the vanguard of his denomination, that the "New Theology," of which Dr. Bushnell and Prof. Park are presented as able exponents and champions, and which brings up the rear of Orthodoxy, is not far in advance of him. "Dr. Bushnell," he says, "is evidently striving after and intending to hold *the truth*, the Scripture truth, which the makers of the creed endeavored to convey in the formula. We may put in the same claim." The Convention discourse of the Andover Professor he regards "as the most noteworthy contribution which Orthodoxy has made to the literature of New-England for the last half century." The hopes of Unitarianism, in fact, centre most in what is external to itself. Mr. Ellis looks with sanguine anticipations to what the "New Theology" of other denominations is to accomplish. We think he has not mastered the philosophy of his own facts. "The reason," he tells us, "for the adoption and prevalence of Unitarianism was simply and solely the failure of Orthodoxy to satisfy the hearts and minds of a large number of serious-minded and religious persons in this community." Certainly we should modify this statement, but taking it as it stands in connection with the historical facts which Mr. Ellis cites, and what is its significance but just this—that the decay of vital piety in the New-England churches prepared the way for the entrance of Unitarianism? Orthodox doctrine was becoming a dead letter. Spiritual declension demanded the modification of the creed. So it was with Socinianism in England in the last century; so it was at a still earlier period with the church of Geneva.

Mr. Ellis has fallen into the error of treating what was in reality a retrograde movement as a progressive one, and this grand mistake vitiates all his prognostications of the future. He has read the facts of history backward. Look at the successive revivals of the spirit of a primitive Christianity, and note their characteristics. While the retrograde movements of the Church have passed toward Unitarianism, at least in many cases, its re-awakened vital energies have ever worked in the direction and through channels of what, without invidiousness, we denominate Evangelical truth. That germ which rooted itself in the middle ages in the valleys of Piedmont; that movement connected with the name of Huss, which shook not only Bohemia, but other lands in the fifteenth century, and those doctrinal prognostications of reform which came at a still later period from the pens of John of Goch, and John Wessel, were all of what would be called an Evangelically Orthodox type. Luther, with his Cloister Bible, did not study out of it a Unitarian system. Calvin in Geneva, Knox in Scotland, and Latimer in England, stamped their impress upon the age by means of doctrines, whose denial by Socinus and his adherents bereft them of kindred power. Puritanism was a new outburst in England of the fervent Christian spirit, which in its aggressive action was to extend the domain of truth, and its great work there, as on these Western shores, was effected by means of a theology which alone was adequate to the task.

The next marked revival of Gospel energy comes up in connection with the names of Whitfield and Wesley; but whatever differences might exist between them, the germ of their action was in that view of Scripture truth which is abhorrent to Unitarianism. So also we might cite the origin of the great missionary movements of the last half century; the revival of Christianity at Geneva by the influence of the Haldanes; the successfully aggressive efforts of our missionaries in the Sandwich Islands and in Asia Minor, to show that the onward movement of Christian truth must be looked for in connection with the doctrines distinctively known by the epithet evangelical. If we could ignore the past, and limit our attention to the present attitude of Orthodox and Unitarian, we might perhaps acquiesce in the views of Mr. Ellis. But our anticipations of the progress of Christianity rise above the present position of existing denominations to that undeveloped power which in previous "revivals" has given significant forshadowings of its greater achievements in future. Nor can we conceive of this power as assuming a Unitarian type. The recent hopeful prospects of a revived spirituality in that denomination have been connected with a nearer advance to the position occupied by Orthodox churches.

Several striking instances now occur to us of men who, in different spheres, have become the leaders of Evangelical effort—men who, educated in infidelity or in skeptical ignorance of revelation, have been led to peruse the Bible for themselves, to gather from it the system of doctrine by whose power their life was to be moulded. Some of them have become missionaries; some have gone into the spheres of active business life; but these men, left as they were to the unbiased operation of their own convictions, have uniformly felt themselves drawn by sympathy, not to Unitarian, but to Orthodox bodies. We cannot believe that Mr. Ellis would be very confident of a Unitarian result in the case of a hitherto skeptical or uneducated, but powerful mind brought into contact with the living truth of Scripture. And yet to this result, whatever it may be, we must look as an index of that future which awaits Christianity. The learning of the schools, the rules of criticism as laid down in text books, the minute investigations of exegetical study, are all weak and ineffectual compared with that earnest, glowing devotion which is determined to know nothing among men, "but Jesus Christ and him crucified." This spirit is little cramped by questions of theological learning. It has none of those difficulties in regard to Inspiration which trouble Unitarian minds. It feels in the depths of the soul that in perusing the Scriptures it is communing with the mind of God; and the "witness within itself," while scorning not the collateral evidence derived from external sources, is all-sufficient to sustain the energy that exclaims, "I believed and therefore have I spoken." Our hopes of the future of Christianity are confirmed from what we deem a larger and more thorough retrospect of the philosophy of Christian progress and revival than Mr. Ellis seems to have taken.

PULPIT ECCENTRICITIES.

We recently called attention to the Sermons of Spurgeon, the new pulpit celebrity of London, who has so suddenly risen into unbounded popularity. The remarkable phenomenon of a youth of twenty-two, attracting crowds such as never before have been assembled to listen to the voice of a preacher since the days of Whitfield, is one that affords just occasion for remark and surprise. It is not at all to be wondered at that different estimates should be formed in regard to the man. There are some who almost idolize him. There are others who affect to treat him as a mere mountebank. An article in a recent number of *Fraser's Magazine* speaks of him as a youth "of scanty education, with a bold and brassy style of speech, action not in good taste, and often inappropriate to his matter, who fixes his eyes on the ceiling and holloas at the top of his voice." It charges him with bigotry, intolerance, profanity in preaching and prayer, and "malignant blasphemy." It cites passages from his sermons to show his vulgarity, his "intolerable indecency," and his incongruous facetiousness. It charges him with unchristian bitterness of language, with gloating over the horrors of the lost, and revelling "amidst the burning agonies of the non-elect." And it must be confessed that many of the passages cited by the reviewer are utterly indefensible, derogatory to the dignity of the pulpit, and gross violations of good taste. The success of Mr. Spurgeon in attracting crowds is accounted for by his "matchless impudence and unblushing effrontery." "A mixture of slang and blasphemy" is represented as the staple commodity by which a buffoon attracts his thousands. Punch's notice of the preacher is of course less elaborate, but its sneer is equally significant. Speaking of one of the preacher's sermons, entitled "Turn or Burn," from a similar sermon of Baxter's, it says it complied with the direction, turning the first leaf and then burning the whole.

As an offset to this, we have the testimony of educated men, members of Parliament, and of other ministers as to the genuine fervor and remarkable eloquence of the young preacher. From the testimony of persons who have heard him, we are satisfied that Fraser's description of his manner is altogether exaggerated. Although his gesture is by no means remarkable for grace, it is far from awkward; nor is his tone of voice so extravagantly loud as has been represented. But the best accessible testimony as to what he is, may be derived from his published sermons. These were taken down as extemporaneously uttered, and afterward corrected by himself. The first volume published in this country was introduced by a preface from the pen of Rev. Mr. Magoon, which, by its remarkable violations of good taste and its ambitious effort to say smart things, prepared us to enter with something of disgust upon the volume itself. But a perusal of the sermons satisfied us that the preface did them injustice. In several respects they resembled some of Whitfield's published sermons, although more symmetrical in plan and ornate in style, still with few pretensions to profound thought or theological merit. The publication of the second volume has furnished us more ample materials from which to form a judgment. We have perused them with much satisfaction. The thoughts are good, and they are set forth in a noble, manly style.

But much as we admire these sermons, there are some things to which we strongly object, and which the religious press is bound to take notice of, lest ambitious young preachers, carried away by his popularity, go to aping his eccentricities. There is, in some cases, an elaborate facetiousness, in one instance sinking to a miserable pun upon the word *can*, and in another, speaking of the believer's security as such that he need not be disturbed though storms might arise, and *old Boreas blow till his cheeks burst.* In a charity sermon for the weavers, he says, "I suppose their masters intend that their bread shall be very sweet on the principle that the nearer the ground, the sweeter the grass; for I should think no people have their grass so near the ground as the weavers of Spitalfields." In a sermon in which he pushes the allegory of Sarah and Hagar to an unwarranted extreme, occurs the passage, "I have heard of weighing witches against the parish Bible, and if they were found heavier, they were declared to be innocent; but to put the witch and the Bible in the same scale is a new idea. Why! Christ will not get in the scale with a conceited fool as thou art. You wish Christ to be a make-weight. He is much obliged to you for the compliment, but he will accept no such menial service." There are similar faults to be met with, as calling Ishmael, the emblem of legality, "the biggest fellow," who makes the most noise, and when Hagar is referred to as harshly treated, adopting that treatment as the symbol of that which the spiritual Hagar should be subjected to. Nor do we approve that style of low familiarity with the Scriptures or sacred writers which is shown in this—"That rock was Christ; very well, Paul, I believe it was." One of the elect is introduced as speaking in a style in which he shows something beside the evidence of election: "I am God's. I am distinct from other men. They are of an inferior race. Am I not nobler? Am I not one of the *aristocrats* of heaven?" The references to Satan, as being "very sound in divinity;" to a hypothetical case, which would "disgrace the Eternal;" to the Glasgow *Christian News*, which he denominates by an *alias Christian Wasp*, are grossly indecorous.

Some of his figures are of a quite coarse texture, as "death flapping his wings around the gallery," and "floating across the pews;" while even some beautiful thoughts are overlaid by this sort of grotesque coarseness. "The law is Sarah's handmaid to sweep our hearts, and make the dust fly, so that we may cry for blood to be sprinkled, that the dust may be laid. The law is, so to speak, Jesus Christ's dog, to go after His sheep and bring them to the Shepherd." Another is somewhat better. "The poor sinner trying to be saved by law, is like a blind horse, going round and round a mill, never getting a step further, but only being whipped continually." Again we are told, "all that nature spins must be unravelled. The ship which works have builded must have her keel cut in halves. A soul must trust wholly and simply to the covenant of God, or that soul is lost." In another instance, "one word of God is like a piece of gold, and the Christian is the gold beater, and he can hammer that promise out for whole weeks. I want just simply to hammer that promise out into gold-leaf and plate my whole existence with joy from it."

Does anybody say that a few such sentences are enough to condemn a whole book? We reply that on the contrary the very fact that a book can make its mark in spite of such faults of taste, is an unmistakeable proof that it has the elements of real power. The sermons are pervaded by a deep earnestness, with here and there a flash of exquisitely beautiful thought, to all appearance unstudied. There is but little of mere gewgaw. A man in earnest, as Mr. Spurgeon is, will dispense with that. The frequency with which election is referred to, sometimes entirely out of the connection, would seem to indicate that the preacher made it something of a hobby. But his method of treating it is generally judicious. As a whole, these sermons, with little show of learning, with no remarkable skill in arrangement, with a style generally plain, simple and nervous, in point of intellectual ability not by any means of the highest rank, are yet models of pulpit earnestness and direct appeal.

We cannot altogether commend them for imitation, yet we do not believe with *Fraser's Magazine*, that their faults constitute their attraction. They are powerful for the truth which they embody. Their oddities of expression, their violations of good taste, are mere excrescences. We are only surprised that they should occur so rarely. An applauding audience of thousands is not the best school to teach chasteness of expression; nor is the position occupied by the youthful preacher very well calculated to inculcate any humbling sense of deficiency. The only wonder is that he has not grown more dizzy with his fame.

It is true that eminence in such a sphere is apt to be accompanied by eccentricities of speech and manner. But the inference often drawn from this is unwarranted and unjust. A man's eccentricity does not make his greatness. He is great in spite of it. Anything strange or odd may attract by its novelty, but the charm will soon wear off. It is a thing that cannot last unless there is obvious merit and ability to sustain it. We prefer the merit and ability without the foil which may indeed in some cases help to set it off. The cause of Christ gains nothing in the end by what is merely meretricious. Studied display, unbecoming facetiousness, grotesque imagery and odd expressions, are doubtful allies at the best, and a part of their effect is always to recoil upon the speaker himself. A man of Mr. Spurgeon's confessed ability should despise all such borrowed arts. We should almost deprecate his success if it were to lend these a sanction. We do not, however, apprehend any such result except with the ignorant and the weak. A candid perusal of his sermons by an intelligent reader will discover real merits, while his faults are of so glaring a nature as to expose themselves, and thus counteract the danger of imitation.

THE AMERICAN SODOM.

It was fitting that the city of the Mormons should stand by the Great Salt Lake. Where should this new Sodom lift its impious head but by the American Dead Sea, with its corruption fitly pictured in those stagnant, slimy waters? The existence of Utah, with its tyrannical government, its frightful morals and its disgusting religion, is a foul blot upon the map of our country. It is a bitter mockery of all our hopes of human progress that such a livid, ghastly society stares us in the face in the middle of the Nineteenth century. We talk of the intelligence of the age, and of the advanced condition of our Republic. But beyond the Western mountains is a State as low in its social condition and as absurd in its religious belief, as can be found in the darkest and most degraded corner of the civilized world. Of all the monstrosities ever bred by human ignorance and presumption, the last and meanest is this new religion of Mormonism—a wretched compound of superstition and sensuality. It is a sort of revived Mahometanism, though without anything of that Oriental poetry, which gave a kind of wild sublimity to the creed of the Arabian prophet. Polygamy is openly avowed and practised. The chief has a harem of forty or fifty wives. These licentious doctrines are made still more disgusting by the mixture of cant with which they are interlarded.

A society in which vice is thus legalized, and sanctioned by priestly example, would naturally attract to itself hordes of the vile and the depraved—the offscouring of our cities, who have been cast out from older and more respectable communities. But with these are mingled numbers of a different character—weak, ignorant, credulous people, who have been imposed upon by the huge lies of itinerant Mormon elders, telling them that Utah was a land flowing with milk and honey, and enticing them to emigrate to this new Canaan. Thus they have been entrapped into that distant Territory, and once there they find it difficult to escape. They are watched by a thousand eyes and guarded by a thousand hands. Any sign of distrust or rebellion instantly exposes them to every species of insult and outrage. Their business is broken up, their houses are not safe from robbery or fire, nor their persons from violence.

But whatever injuries may be inflicted upon *men*, are not to be named in comparison with the indignities and outrages offered to women. Some faithful wives have followed their husbands to this new Territory; sisters have gone with their brothers, and daughters with their fathers. But once within the sweep of that ghostly Mormon rule, they are not safe for an hour. Life and honor are at the mercy of a vulgar tyrant. If they refuse to submit to his infamous dictates, they are assailed with the vilest slanders; they are hunted and persecuted till sometimes in despair they throw away life as the only means of saving virtue.

Yet against this state of things no man dares to say a word. A Reign of Terror stifles every murmur. No one is safe who breathes a word against the Mormon tyranny. The whole force of the Territory is in the hands of one unscrupulous man, supported by an armed organization. Besides the Mormon Legion, composed of two thousand men, he has a secret corps of Janissaries, called the Danites, who are the special guard of the prophet, and the instruments of his will. They are sworn to do his bidding, and are ready at a moment's notice to steal cattle, deeming it right to take anything from the Gentiles for the use of "the Saints;" or if need be, to burn houses and to destroy life.

Rumors of these things have long been coming over the mountains, exciting indignation and horror, and loudly calling for the interposition of the government. Such protection is due to the honest and innocent portion of that community, who have found out how grossly they were deceived, and who desire only a chance of escape from this brutal tyranny. It is due to the helpless women, who are kept in fear of their lives, that a strong arm should be interposed for their relief.

Hitherto the Mormons have deemed themselves safe in their crimes from their very remoteness. They are distant many weary days march from the States. Their valley is surrounded with a wall of mountains. Marauders can lie in ambush in the passes of the hills, or lurk in the tall grass of the prairies, and cut off parties of emigrants. There is but too good reason to believe that many companies of overland travellers, which started from the States, but never reached the Pacific, and that were believed to have been massacred by the Indians, have fallen at the bloodier hands of these white savages. Many a foul deed has been done upon those plains. By the trail of the emigrant are found mysterious bones, that whisper tales of treachery and murder, and that cry in the desert for punishment.

The action of our Government has lately been quickened by the attitude of open hostility and defiance which the Mormon leaders are beginning to assume. Every attempt to extend the authority of the United States over that Territory has hitherto been baffled. Even the efforts to administer justice are defeated. Courts are broken up and records destroyed. Mails are opened to discover if any remonstrance or complaint is sent to Washington. The question of authority can no longer be evaded. The crisis has come, and it must now be decided, what power is to be master in Utah—the United States or Brigham Young.

Feeling the necessity of prompt action, and the danger of delay, it is with no little satisfaction that we learn the determination of President Buchanan to send out a resolute Governor, supported by a large armed force. Already it is announced that the Secretary of War has ordered twenty-five hundred mounted troops to the Great Salt Lake Valley, under command of General Harney, a brave and determined officer. This is a power which the Mormons will respect. Were the new Governor to go alone, or escorted only by a company of dragoons, his authority would be laughed to scorn. But the presence of two or three regiments will soon restore order, and with order the liberty of the people to stay in Utah, or to return to the United States; to remain Mormons, or to resume the decencies of civilized life. With the first gleam of two thousand bayonets in the Valley of the Great Salt Lake, we believe the disgusting spectacle which Utah now presents to the world, will show signs of coming to an end.

BLOODSHED IN THE CITY.

The fears we expressed a few days ago that the present state of anarchy in the city would not terminate without bloodshed have proved too true. For several weeks we have had in operation two Police Boards, each denying the authority of the other, and two sets of policemen patroling the streets of the city. This conflict of authority unavoidably led to frequent collisions, and fears were entertained of a general conflict. On Tuesday it came. The crisis was precipitated by the death of Mr. Taylor, the Commissioner of Streets, which took place last week. By the law the filling of the office for the remainder of his term devolved upon the Governor. At least so he interpreted it, and accordingly commissioned a successor, who proceeded to take possession of the office. But our valiant Mayor, who considers that all the power of the city centers in himself, set up a rival candidate, and with the help of his party in the Common Council, went through the farce of appointing him to office. This done, he was at once backed up by the whole force of the Mayor's police. The new Street Commissioner, appointed by Governor King, was forcibly ejected from the office. To protect him from violence a writ was issued against Mr. Wood, for resisting the execution of the laws. But the police captain who served it was summarily thrust out of the Mayor's office. He then applied for a body of the new police to aid him, and fifty men were detailed for the purpose. Meanwhile the Mayor, determined to resist the arrest, sent all over the city for his own force, and mustered seven or eight hundred men in the City Hall. The iron gates in front were locked, and the rear way alone left open, which was blocked up by huge, stalwart bullies, armed with clubs. Besides, the Park was filled with a mob of the lowest population of the city, rowdies, thieves, shoulder hitters, who of course were among the most patriotic supporters of the Mayor, and who hooted the new police as they approached. But no reply was made. The little detachment advanced quietly through the crowd, and began to ascend the steps of the City Hall. This was the signal for the attack. Instantly the ruffians fell upon them with clubs, beating them in the most brutal manner. As the Mayor's force had a strong position, and numbered ten to one, they of course soon put the little company of new policemen to flight. But not content with this, they pursued them with fury, half a dozen men attacking one, throwing him down, and beating him like so many savages. In a few minutes a number were streaming with blood. A dozen were carried off severely wounded, and it was feared that two or three would not survive till morning.

But the struggle was not to end here. Baffled in their object, the new police withdrew for further orders. A requisition was then made upon General Sandford for the aid of the military. Fortunately the 7th Regiment, which is the pride of our city, was then in Broadway, marching to the steamboat, on its way to Boston, where it was to take part in the Bunker Hill celebration of Wednesday. This was immediately ordered back, and it filed through the Park, and drew up in front of the City Hall. The appearance of this fine body of men hushed the noise of the drunken rabble; and the Mayor, seeing resistance hopeless, yielded to the next warrant, and gave bail of $5,000. Other writs were immediately issued against him, for inciting a riot, and instigating to bloodshed. On Wednesday morning he was again arrested. Seeing that resistance was hopeless, he yielded to the Sheriff. The law will now take its course. A number of indictments are hanging over him, on which he will be brought to trial.

Such is the issue of this desperate attempt of the Mayor to defy the laws. The resistance offered was without the slightest reason. He affects to consider it an outrage to serve a writ upon his sacred person.

"Upon what meat doth this our Cæsar feed
That he hath grown so great?"

No man here is above the law. The Mayor may be sued, like any other man. All he has to do is to go before the magistrate, and give bail, and there is no trouble. But Fernando thinks himself a king. To guard him from the approach of a civil writ, the City Hall must be filled with his minions, and the city disgraced with riot and bloodshed. We trust this last act of madness and crime will finish the career of this political adventurer. He has turned the police into a horde of ruffians; he has brought upon the city shame and disgrace. For the first time since the Astor Place riot, eight years ago, the military have been called out to enforce the laws. We trust it may be the last.

General Assembly.

Sixty-Third Session.

DEBATE ON SLAVERY.

As the recent debate on Slavery in our General Assembly has resulted in action, which is likely to produce a secession of the South, and will therefore have a permanent interest in the history of the New School Presbyterian Church, we deem it important to put on record several of the speeches made in the course of that discussion, which we were not able to embody in our Report.

Tuesday Afternoon, June 2d.

The first minister who spoke was the Rev. Robert M. Morrison, of the Presbytery of South Lexington, Miss., the author of the famous Resolutions of that body on the subject of slaveholding.

Mr. Morrison's Speech.

He began by referring to those who forbade Christ's disciples to cast out devils, because they did it not in their name. So Christians too often condemn those who dissent from them. We ought to throw the mantle of charity over the conduct of those who differ from us.

All these difficulties have grown out of the indefiniteness of the Assembly's previous action on Slavery. With one exception, the members of our Presbytery have never thought it the opinion of the Assembly that slaveholding is *malum in se.* The speaker referred to the odium which had rested upon him in connection with this matter. Mr. Holley's remarks in the last Assembly were made with a view to bring out the opinion of the Church on the subject of slaveholding. The action of the South Lexington Presbytery was not intended as a banter to this Assembly. We only wished to obtain a correct statement of the Assembly's opinion. We wished to understand our true position; nothing more, nothing less. We occupy the same place as that in which our deceased brother Holley did. We hold slaves because we believe it is right according to the Scriptures: not that it will always be right, or that the institution is to be perpetual. Freedom will be a duty when it shall be for the good of the slave, of the master, and of society. As things now are, and in our circumstances, we believe it to be right to hold slaves. It is said the South has changed its ground on this subject. I think our Presbytery held the same views eleven years ago. Some at the South have changed. But as a general thing, the alleged advance has not been made. We do not believe the relation of Slavery is sinful; and we think the Assembly has never declared it to be so. The spirit of our resolutions was kind and respectful. The views which they contained have been expressed before, and no notice taken of them. There are those who think that some positions of the Bible are horrible in their teaching. God prospered and blessed Abraham as a holder of slaves. Genesis, 24th chapter, 35th verse, says he was greatly "*blessed*" of God in "men servants and maid servants." And if a blessing from God, was not it right in the circumstances? If master and slave do each their duties, as required in the New Testament, is not the relation a blessing to both? I never could understand how holy duties could grow out of an unholy relation. I preach to the whites and to the blacks. I thank God for being permitted to preach to the blacks. They love me, and I believe I have many spiritual children among them. There are evils in Slavery. God knows what they are; and we know them better than others can. If we can be left alone, we will go on to do all we can to build up the Redeemer's kingdom.

Question. Do the ministers of your Presbytery see to it that the marriage relation is honored among the blacks?

Answer. That is a matter with which we cannot interfere, or we could not preach the gospel to white or black. Slaveholders sometimes take the baptismal vows, at the baptism of slave children.

As to the selling of slaves, there is no law in our Church to prevent it. I never knew a case of a slave church member taking another wife or husband after the marriage tie had been broken by separation.

In answer to a question as to the form of marriage, Mr. Morrison said that so far as he remembered, he married slaves just as he did others. Masters have not been disciplined for separating husband and wife by sale.

He did not believe there was a church under the Southern sun, which held that Slavery was to be perpetual, but that when fit for freedom, if circumstances permit, the master ought and must set the slave free. He would not say it was right by the Koran or the Book of Mormon, but that the relation in the circumstances, and by the Bible, was for the time being not sinful, but right.

This had been the opinion of the Church for eleven years. (for forty years, said a member) A book of this tenor was written thirty years ago, which had been circulated till it was a finger book on the matter. And nine years ago, he (Mr. Morrison) wrote three letters to Christian masters, in the *Christian Observer*, which would show how they preach to masters and slaves.

Rev. Horace P. Bogue, of Onondaga Presbytery, next took the floor. He said, I do not justify, but I abhor the system of American Slavery, including its attendant evils. The question is, what shall be done with it? Our brethren do not control the law. As things are, they are bound to care for the slaves till somebody will assume the charge. Is this a pro-slavery idea? Then, I ask, what are men to do? We are to discriminate in this matter. These slaves cannot be emancipated—ought not to be—until some provision is made; until God's providence opens the way. If this is not so, let some man show it to be otherwise.

Rev. Dr. Allen's Speech.

On the constitutional argument, Rev. Dr. Allen, of Cincinnati, remarked that the Confession of Faith contains general principles. It names oppression as a sin against the eighth commandment. It is competent for the Assembly to decide that slaveholding is oppression: that personal liberty is the gift of God. As to the responsibility of Christians at the South for the slave laws, Dr. Allen remarked that the law does not oblige men to hold slaves. Slavery is said to end with this life. True, you cannot carry the bonds of Slavery beyond the grave. But the influence of it pervades eternity. The disciples of Christ are sold under the hammer. Defending Slavery from the Bible is throwing the strongest bulwark around the system of oppression. We feel that thus Christ is wounded in the house of his friends. The gentleman had said that it would be better if we would turn from our sympathy with the negro and labor more for Christ and His Church. He considered that love and sympathy for the poor slave was Christlike and an evidence of religious feeling. Could it be denied that the children of Christ are sold on the auction block, and had not Christ said, "inasmuch as ye have done it unto the least of these, ye have done it unto me." Those who agitated this question did not forget Christ—it was because they remembered him, that the horrors of this wicked system pressed on them with such crushing weight—it was because they loved their brethren that they urged them not to throw a bulwark around oppression, thus inflicting a new wound upon Christ and crucifying him afresh in the house of his friends. His notions of Slavery were not acquired in the North. He had spent two years of his life in South Carolina. A case came to his knowledge while there, of a negro, by an act of heroism, saving a whole city from conflagration. The inhabitants, as a token of their appreciation of the deed, bought the man and set him free. Did they mean to do him an injury?

Another instance. A vessel was going to pieces within sight of land; and on board were the friends and relations of those who witnessed their situation from the shore. Boats were sent out repeatedly, but driven back by the awful violence of the waves. The case seemed hopeless, when a man mounted a rock and shouted *Liberty!* At the magic sound every heart was turned. Liberty, cried he, for every man who will man a boat and aid in rescuing the passengers! Every arm was nerved—every eye was lit—the storm, the angry waves, were no longer heeded, and those poor slaves showed to them that liberty was dearer than life, by risking life to secure it. Ought they to have desired it? According to the golden rule, with Dr. Ross's amendment, ought it to have been given them? Dr. Ross said, "do unto others as you think they ought to expect you to do."

Speech of Mr. Cutler.

Hon. William P. Cutler said he desired to say one word upon the relation of master and slave. It was not the creature of positive law in the slave States—it was not a creature of the English common law—by what power, he asked, did it exist? He did not deny the fact that the slave was held by the aid of law, but whence was the right derived? It was derived from the old Roman law, that the child of a slave mother should be a slave. The slaves at the South were held, not because they had been bought—not by conquest—not because they had been slaves, but because their mothers were slaves. It was not a conquest of men, it was a conquest of infants! Reverse the horrid maxim today, and the sun would not set on a slave in America? He appealed to the moral sense of a Christian, was that right? They could talk about circumstances and split hairs about abstractions, *malum in se*—his soul abhorred the whole thing! It was a fossil lie, raked out of the fire and brimstone of Roman perdition—the Devil himself never worked out a more iniquitous falsehood.

If the paper he had offered was in the way, he was willing to see it set aside—he preferred it. People did not want an argument two hours long to prove that Slavery was wrong. He would not tell his Southern brethren that he sympathized with them. He did not. He did not expect, in parting, to have their kind feelings—he expected to have their respect for acting honestly. If a man really held a slave for the honest purpose of emancipating him, he would approve him heartily; but if he pocketed the money next year, and next year, and continued so to do, expressing a hope that God would relieve the slave in his good time, he would condemn him as a tyrant and a hypocrite. There were no cases of masters holding slaves, where they could not emancipate them if they wanted to. He would say to Dr. Ross that when he set his slaves at liberty, he did what every other slaveholder could do if he would. He would tell that gentleman that in his opinion that act would be recorded in heaven when his letters would be forgotten. He could almost have fallen down and worshipped him for the former. He thought his Southern friends were a little disposed to appropriate all the charity. They had said that he desired to exult over them. He wanted to act straight forward. He felt that the Church had suffered at their hands. The denomination had been held in captivity by them on this subject, and nothing but discipline would liberate her!

Tuesday Evening.

Speech of Rev. I. W. K. Handy.

Mr. Handy said he should speak but a very few minutes, especially as his Southern brethren had occupied so much time of the Assembly—but he felt that he ought to express the views he entertained.

He thought it important to distinguish between the relation and the system. The relation was one thing—the system another. This distinction had not been preserved in the debate. The system involves all the evils, the cruelties, the unrighteous laws connected with Slavery. We do not defend the system. We believe there is much wickedness connected with the system; vast evils to the master, as well as to the slave—affecting society in every department of its interests. No person more readily and heartily desired the abolition of the evils pertaining to the system. But the relation was a different thing. The relation is simply the position occupied by the master towards the slave and the slave to the master. This we hold may be as innocent as any other relationship. Otherwise the Southern Church would not continue in this relation. We do not disguise the sin of the *system.* We can talk of it anywhere; and all are ready to hear us. But as to the *relation*, we find that God recognizes it. He permits it—and in this he ordains it. It exists by his allowed ordinance. In this very permission there is an ordinance. Abraham held slaves, and others after him. So good a man as Philemon held slaves. I find no explicit denunciation of the *relation* of slavery in the Bible. Other sins are distinctly denounced. This is not. Therefore I believe it is not sin.

Moreover, I find good men, of every age of the world, holding slaves. The fathers of the Church were slaveholders. There are good men in all the Southern States who hold slaves, and who, in view of eternity and the judgment, calmly will their slaves away, believing that there is no sin in it. God is continually blessing slaveholders. Southern men are as laborious as any men in the world for the promotion of revivals. I have left a revival of religion in my own church, and our Presbytery has been greatly blessed of late in this respect.

Hon. H. Griswold would bear his testimony, as far as the limits of time (15 minutes) would permit. A crisis has come when the providence of God and the duty of the Church demand a position in favor of truth and righteousness. The South expects a clear and explicit declaration. I have no constitutional difficulties. I believe that where there is a will there is a way. The South holds that slaveholding is not a sin. I care not for the distinction between the relation and the system. The system grows out of the relation. If the time has not come for action, when will it come? This Southern Presbytery puts forth principles which I hope its members will live long enough to be ashamed of. They plant themselves calmly, deliberately, on this position. I want something efficient—an unequivocal testimony and a course of action to make that declaration effectual.

Rev. Robt. Aikman's Speech.

One speaker had alluded to the strength of the tie which bound the master and the slave, giving as an illustration the case of a master in Norfolk, Va., who when dying of the late epidemic, called his slave to his bedside and said to him,—"John, when I am gone, take care of your mistress." Mr. Aikman said, While the incident was beautiful and touching, yet to know whether that dying master, with all his confidence in his slave, had done his whole duty to him, we must first know whether he had left free papers for this faithful friend; or whether, if that wife should die, this man so good and trusted, might not pass to other hands and after all his services still die a slave. If that should be the case this choice incident would only afford another illustration of the benumbing influence of slavery on a good man's mind.

The speaker continued: In fifteen minute speeches one can do little more than indicate opinions, but as the last speaker and several former ones had built an argument in favor of slaveholding, on the conduct of Paul in the case of Onesimus, it might be well to state the argument in another way. Fairly stated, their argument is about this—Because Paul sent back Onesimus AFTER he had converted him, therefore we ought to send back a slave when we HAV'NT converted him; because Paul sent him back to Philemon, who was a converted master and his own son in the faith, therefore we ought to send back a slave to an unconverted master who is not anybody's son in the faith; because Paul sent back Onesimus, willing to go and carrying this epistle in his free hand, therefore we ought to send a hunted fugitive who dreads a return as he does death, and who carries not a kind letter in his hand, but a hand-cuff on his wrist; because Paul sent Onesimus back, not as a servant but above a servant, a brother beloved, therefore we ought to send a man back *not* as a brother beloved, but *as a servant of servants:* because Paul sent him back to one who would be sure to receive him lovingly and treat him as a brother: therefore we ought to send back the poor slave though it be to the whip, the paddle and the auction block, from which he descends only to be driven into a more hopeless captivity. Moderator, said the speaker, I am tired of the exegesis to which we have been so frequently treated. To think of taking this pure and blessed parchment on which Paul wrote gentle words to Philemon, and after having covered it all over with a pro-slavery ointment, to use it as a plaster to cover up the sore of the American Fugitive Slave law!

We have come to this Assembly to a momentous issue and in strange circumstances. The slaves of this land numbering when our government was formed less than half a million, now number three millions and a half, and are increasing with dangerous rapidity. Slavery has become a mighty power in the land by the enormous capital invested in it, and its intimate relations to the social life of the South, and the government of the whole land. Hitherto by the Church in the South, as well as the Church in the North, it has been looked upon as a vast evi , a system of great crime and wrong. But of late, as the system has become more overshadowing and its influences more ominous than ever, there has come a change over the opinions of Christians in the South; a change so great that were not the former opinions on record, it would not be believed. Here the speaker produced to the Assembly an address of a Committee of the Synod of Kentucky to the Presbyterians of that State on the subject of slavery, written in 1836, by John C. Young, D D., and signed by him, by Wm. L. Breckenridge and other distinguished Kentuckians. This address, which "every preacher was requested to read to his congregation on some Sabbath," contains such language as the following: "We all admit that the system of slavery which exists among us is not right. If it shall not be proved to be an abomination in the sight of a just and holy God, we shall not solicit your concurrence in any plan for its abolition. The system as it exists among us and is constituted by our laws, consists of three distinct parts, a deprivation of the right of property, a deprivation of personal liberty and a deprivation of personal security, of which rights they are deprived for life and their posterity after them. These odious features are not the excrescences upon the system—they are the system itself—they are its essential constituent parts. And can any man believe that such a thing as this is not sinful—that it is not hated by God—and ought not to be abhorred and abolished by man." Again the Committee say: "Brothers and sisters, parents and children, husbands and wives are torn asunder and permitted to see each other no more. These acts are daily occurring in the midst of us, and the cry of these sufferers goes up to the ears of the Lord of Sabaoth. Our Church, years ago, raised its voice of solemn warning against this flagrant violation of every principle of mercy, justice and humanity. Yet we blush to announce to you and to the world, that this warning has often been disregarded even by those who hold to our communion. Yet acts of discipline have rarely followed such conduct. Our churches cannot be entirely pure even from the grossest pollutions of slavery *until we are willing to pledge ourselves to the destruction of the system.*" The closing portions of this address, contain the following words: "If then you refuse to concur in the plan of gradual emancipation and act upon it, however you may lull conscience, you are lending your aid to perpetuate a demoralizing and cruel system, which it would be an insult to God to imagine He does not abhor. Can any Christian contemplate without trembling, his own agency in the perpetuation of such a system? Reformation must commence where we are divinely taught that 'judgment must begin'—at the house of God. The groans of millions do not rise forever unheard before the throne of the Almighty. The sophistry and false reasonings by which we may delude our own souls, will not blind the eyes which 'are as a flame of fire.' A few years, at most, will place us where we would gladly give all the slaves of a universe, to buy off the punishment which oppression brings down upon the soul. It may be difficult to do our duty; it will be far more difficult to stand in the judgment without having done it."

What different language is now held by Southern Christians on this great subject, is witnessed by the speeches which have been made in this and in other General Assemblies, and by the letters spread before the public by Rev. Dr. Ross; while a Southern brother on this floor calmly tells us that "the men down South who lament the necessity of being slaveholders are now hardly to be found, though 40 years ago they were plenty as blackberries."

What has produced this astonishing change? In these few minutes it is impossible to go at large into the cause. In a country like ours, where moral effects are so closely connected with political and business causes, this great moral change may doubtless be traced in a great measure to such causes. Since Cotton has become a great staple, and slaves have risen from a few hundreds to a thousand dollars, slavery has become a great political institution and a great business interest. Is it not to be feared that, after the politicians and business men of the South had come to look upon slavery as a power to be wielded and therefore an institution to be preserved, Christian men have been, through these influences, insensibly led to change their views also?

He feared almost to name another cause for this change, but he remembered what the word of God said of the effect on the human mind when the truth is presented and not received. Never were more faithful words sounded in the ears of men, than those which had fallen on the ears of the Southern churches from the mouths of her own sons. But when men who are committing wrong will not abandon it, they soon begin to justify the wrong; and beginning to justify it, sometimes it is not long before they come to believe *the wrong to be a right.*

Dr. Ross had said that "if he was a sinner, he was a very great sinner; if he was in error, he was in very great error." Having listened to a sermon from this Rev. Brother, last Sunday, in which he showed how men made to themselves an evil conscience, he greatly feared, lest instructed by him, the speaker must be compelled to leave off from Dr. Ross's sentence the "if" and say "amen" to the remainder.

This Assembly is now about to decide what it will do in this hour which some have called, perhaps justly so, a crisis hour! It is a time of great interest and excited expectation, though, as we all bear witness, a time when Christian spirit and manliness does not fail, as all through these discussions it has not failed to rule the minds of this Assembly. Our decisions may lead to trouble. We must do right and not fear trouble. Macaulay says—"It is of the nature of the devil of tyranny to rend and tear the body which he leaves, but the miseries of continued possession are not less terrible than the struggles of the tremendous exorcism."

For myself, said the speaker, I am in favor of the proposition of Dr. Allen, as amended and now before the house, characterizing slavery as I believe it deserves, and forever freeing our Church from all complicity with it. Our brethren from the South demand that if we say anything, it shall be that Slavery as it exists in this land is in accordance with the word of God. Such a declaration no power on earth, nor any apprehended consequences to our Church, shall compel me to make. On the contrary, I am ready to declare the system, as it exists in this country, one of the greatest crimes on which the eye of God now rests, as it is one of the most dreadful evils which afflict this sin-ruined earth. They require that we shall admit it to be in accordance with both the letter and the spirit of the Bible that MAN MAY RIGHTFULLY HOLD HIS FELLOW MAN AS PROPERTY, an admission which if our Assembly should make, would be deemed by me as great a misfortune and wrong as though it were to declare in accordance with the divine Word some one of the great heresies against which the Church has borne testimony for ages.

Wednesday Morning.

Speech of Rev. Dr. Hatfield.

Mr. Moderator—It is of but little consequence what any individual may say or think on the subject before the house. But as the brother from Mississippi has referred to myself as having said—"We must have a division," I would take the opportunity to bring before the Assembly just what I did say. The reference was undoubtedly to a letter written to the Rev. Mr. Adair, of Philadelphia, which has since been made public. Among other things, I took occasion to observe as follows:

"We are becoming increasingly sensitive on the subject of slavery. My own opposition to it is deepening daily. In every lawful and honorable way, I shall resist its encroachments. I am sick to the heart of the attempts to keep every Northern Church and its Pastor silent on the whole subject. A few more such letters as Dr. Ross has written, if read at all, will produce such an utter loathing of the system, and of our connection with it, as to make us rejoice at any constitutional means of separating ourselves from all fellowship with slaveholding churches.

Our brethren are deceiving themselves, if they think there will ever be peace in our Church, so long as our ministers and elders attempt to defend or justify the continuance of slavery in the churches of our denomination. Our only hope of peace is not in getting rid of the agitation, but of the gangrene itself.

I am for no unconstitutional action. I am a Presbyterian—increasingly so. I love the Church, and shall abide by her principles, so long as I am honored with an humble place in her ministry. But if the South insist on the alternative of utter silence on our part, or their withdrawal from us, I do not, for a moment, hesitate to choose the latter. They must not, can not, should not prescribe to their brethren. It is too much in the spirit of their own institutions. If they cannot bear our rebukes, they must retire. So say an increasing number among us in New York and the West. The Kansas outrages and the late decision of the Supreme Court have roused up a spirit at the North and West which says: 'If compromises are unconstitutional, so be it. No more compromises in relation to moral evils—away with the evil itself.' Depend upon it, such is to be the tone of our Church."

This is what I said. This I say now, and am happy to believe that all the Commissioners from the Third Presbytery of New York will unite with me in these representations.

I spoke of "Constitutional action." The Constitution of our Church, it is claimed, forbids, or at least does not warrant any action in the case. I cannot believe it. We have a Constitution of which we need not be ashamed. The Constitution of the United States is a noble instrument; designed to be a bond of union and a palladium of liberty. The word "*slave*," it has well been said, is not to be found there, or anything like it. Yet it savors of bondage. It refers to a class who have but three-fifths of the attributes of humanity. It speaks of "persons held to labor." But the Constitution of the Presbyterian Church is nobler far. Not a word can be found in that book that even recognizes slavery or the right of property in man, or the chattel principle at all. Nothing of the kind. It puts every believer, of whatever condition, on the same footing. The humblest communicant, according to our book, is entitled to all the privileges and rights that are accorded to those of wealth and station. Slavery finds no refuge there.

Mr. H. then adverted to the fact that slaveholding is virtually forbidden in the Answer to the 122d Question of the Larger Catechism. In that Answer "man-stealing" is enumerated among the sins forbidden by the 8th Commandment—as well as "all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him." It is a remarkable fact, that the framers of the Constitution took occasion to append, in the second edition of this book, to this Answer, the following note:—

I. Tim. 1: 10. (The law is made) for whoremongers, for them that defile themselves with mankind, for men-stealers. [This crime among the Jews exposed the perpetrators of it to capital punishment. Exod. 21-16; and the apostle here classes them with sinners of the first rank. The word he uses, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in detaining them in it.] *Hominum fures, qui servos vel liberos abducunt, retinent, vendunt, vel emunt.* Stealers of men are all those, who bring off slaves or freemen, and keep, sell, or buy them. To steal a freeman, says Grotius, is the highest kind of theft. In other instances we only steal human property, but when we steal or retain men in slavery, we seize those, who, in common with ourselves, are constituted, by the original grant, lords of the earth. Gen. 1: 28. *vid. Poli synopsin n loc.*"]

The original word of which this interpretation is given is and every one familiar with the classics knows that it means *man-sellers*, as well as *man-stealers*—all who traffic in the bodies of men.

Of what force is this note? The question was asked by overture from a Presbytery, in the Assembly of 1816, and from the answer given by the Assembly we learn, that this note, with others, was recommended by a committee appointed in 1794 to revise the Scripture proofs attached to the Constitution by a previous committee, and prepare them for the press. The Rev. Ashbel Green, D.D., was the chairman of this committee. Their recommendation was approved by the Assembly of 1795, and this note was published in every edition of the Constitution from that time until the revised edition of 1821 appeared. "These notes," says the Assembly of 1816, "are an exposition of principles given by the highest judicature of that (our) Church, of the same force, while they continue, with the other acts of that judicature."

The note has not the force of a constitutional rule, but it is to be regarded as an authorized interpretation of that part of the Constitution to which it refers. It is the testimony of the Assembly of 1795, of the framers of our Constitution against *retaining* men in slavery. As testimony t has the same force as that of 1818.

In determining to omit it in future editions of the book, the Assembly of 1816 were guided solely by the consideration, that it was not proper to make or seem to make it a part of the Constitution, but to give it a place among the other acts and proceedings of General Assemblies. "The Assembly think proper to declare," they said, "that, in directing it, they are influenced by far other motives than any desire to favor slavery, or to retard the extinction of that mournful evil as speedily as may consist with the happiness of all concerned."

Such were the views entertained in regard to slavery by the fathers of our Church, from the beginning until within a very few years. Uniformly, though living in States where slavery was upheld by law, with one accord, they all, both at the South and the North, spoke of slavery as a terrible evil, to be tolerated only so long as was absolutely necessary, and to be abated and removed as speedily as possible. It never entered into their minds to defend it as an ordinance of God—a Bible institution.

The Assembly of 1846 occupied, as is well known, several days in the discussion of slavery, and by a large majority adopted a testimony against it. This action drew forth a protest from the South, couched in general terms. A second protest, however, was offered, in which the signers say, "they do not believe that slavery, as existing in the Southern States, is forbidden by the laws of God, and the principles of the Gospel of Jesus Christ, as revealed in His Holy Word." This is the new doctrine of the South—now boldly proclaimed; but in that Assembly it could gain only five signers, one of whom is a member of this Assembly.

This doctrine we now propose to condemn. We cannot consent to it, or suffer it to go unrebuked. As my time has almost expired, I can now only say one word in regard to the amendment offered by the brother from Mississippi. It is designed to bring the Assembly to a direct issue on the question—"Is slaveholding a sin *per se?*" I hope that no such issue will be made. We have had enough of "abstractions"—"stultified abstractions," as Dr. Ross calls them. According to the philosophy avowed by Dr. Ross, in his speech before the last Assembly, and in his recent letters, there is no such thing as a sin *per se.* He says—"There is no right and wrong in the nature of things." He calls it nonsense. "Let us not be guilty of uttering such nonsense."

Dr. Ross—"I do not ask for it."

Mr. H.—"Yes, I know it, the Doctor is too honest for that."

Our Correspondence.

MEMORIES OF TYRE.

BY A LATE RESIDENT IN THE EAST.

We rose in the morning, just as the sun appeared over the hoary, snow-capped heights of Mount Hermon; but it was with a feeling of dismay that we first glanced at the face of nature. The sky wore a peculiar opaque appearance, with here and there belts of ill defined sandy colored clouds, while the sun looked like a small tray of copper. Meantime a most vehement and intolerable wind was blowing; and from the above familiar signs, we hypocrites knew too well that it would last all day long. Of all Syria's manifold plagues the last to be chosen are its winds, for they never blow softly, but with all their might, there neither being on the dry plains or bare mountains, forests or groves to break their force or impede their progress, so that the unfortunate traveler often finds himself the center of a whirlwind of sand and dust.

Having breakfasted mid the music of flapping tent folds, we went out to pace the width of the ancient island of Tyre. We had some difficulty to keep in a direct line, on account of the numerous pits made by the quarry men, who are digging up poor Tyre's goodly stones to ship them to Beyrout. Broken slabs of finely polished marble, porphyry and red granite lay strewn on all sides, while in one pit we saw a beautiful statue of a female figure, but unfortunately, owing to Moslem fanaticism, it had neither head nor arms. We have often heard surprise expressed that so many great and celebrated cities have disappeared without leaving hardly a trace of their former existence. But these quarry pits are a sufficient explanation, and we have seen this still more strikingly illustrated in the case of heavy blocks which the Romans had abstracted from Phenician ruins to build the walls of Cesarea, taken out again to rear Turkish edifices in *now* flourishing Beyrout. There had been considerable uncertainty as to the exact line of the ancient wall on the east, and therefore of the width of the old island; but these excavations had brought to light, at the depth of thirty feet, a massive wall, along the foot of which ran a very strong covered passage, with cancellated apertures at regular intervals for archers. We had great difficulty to get into this passage, as the entrance was choked up with loose sand which could hardly be shoveled better than so much water; and when we were in, the place struck us as not having been ventilated for two thousand years. Yet we were amply repaid for our trouble, for the great, ponderous stones, so well preserved from changes of weather by the warm sand, looked as fresh as a new wall, while it was strange to think that doubtless many of Alexandria's soldiers were shot from these same holes during their arduous siege. But its chief interest lay in its affording us an unmistakable boundary of the old city, much further to the east than we had looked for; thus showing that the original strait must have been very narrow, and almost justifying the suspicion that the island was artificial, such as Ibrahim Pacha contemplated making Acre. Still the greatest width of the island is only 1100 paces and its length 1600, and it is puzzling to find room enough in this little area for a city of 100,000 inhabitants. The present village of 6000 souls covers two thirds of it all!

Probably the most striking feature about Tyre is in the ruins of its celebrated cathedral, which now forms the south-east corner of the city wall. The great Eusebius preached the dedication sermon, and we have from his pen a florid and extravagant description of its magnificence. But, alas! Ichabod might be inscribed on the entrance of this once great Christian temple. Its altar has long been overturned, its walls thrown down, and ages have elapsed since within its precincts the sacred voice of prayer has been heard. Little now remains save the corners and the front, where also a part of the arch stands, sufficient to give an idea of its immense span when it was entire. In the center of the aisle lie several magnificent rose granite columns, most beautifully polished, but half buried under the piles of rubbish. Djerrar Pacha endeavored to remove them to Acre for the great work he built there, but his energies were unable to stir them. In *a corner* of this grand edifice are congregated four miserable Arab huts, and my horse created a panic in one of them by stepping on its flat roof. Our measurements made the length of the building to be 222 feet and the width 129. As we picked our way out of the enclosure, its desolation saddened us, for we thought in what utter darkness hath the lamp of these Apostolical churches been extinguished! From Antioch to Jerusalem there is not a single great church edifice except that of the Holy Sepulchre—and would, for the honor of the Christian name, that that was in ruins too!

Journey into Galilee.

Leaving Tyre, we had a tiresome hour's ride along the shore, whose sands were performing a merry dance in the fierce gale, until we came to the remarkable fountain of Ras Il Ain. A powerful river suddenly wells up in the plain, only a short distance from the sea. It was not lost upon the ancients, who in order to avail themselves of its waters for irrigation, built several immensely strong tanks around its mouths, which yet remain as entire as ever, so that the noble fountain bubbles up from the bottom and runs off in aqueducts from the top. Lines of gray arches lead over the plain from it, both north and south, but they have long been ruined and broken, so that all the fountain now serves to do is to drive several mills. We were greatly struck and interested by the masses of tufaceous deposit made by the trickling of the water from some of the aqueducts for probably more than two thousand years. In several places, large rocks 15 feet high had been thus formed and fractures of any part of them would show prints or moulds of delicate grasses and mosses, fern leaves or "maiden's hair," which having been gently imbedded by little drops, had left their image in stone with a distinctness and beauty which art may imitate but not equal. Such great fountains as this may be said to form one of the most distinctive features of this interesting land, and we often meet with allusions to them, or with striking spiritual personifications and illustrations drawn from them in the sacred Scriptures. The four great fountains which form the Jordan break forth suddenly in all their strength, like this of Ras Il Ain; while never shall we forget the impression made upon us as we stood on a huge gray rock and, leaning over, beheld the Orontes gushing forth an angry, foaming, ice-cold stream, which is hardly ever fordable. In a fertile but dry land like this, beautifully do they illustrate that inexhaustible, copious and never failing Fountain which has been "opened" for the life and healing of all nations.

In little more than two hours' ride from Tyre we came to the mouth of one of the wildest valleys imaginable, called Wady Temas, the high ramparts of bare rock on each side appearing to frown ugly defiance at each other. The northern side terminates in the plain, but the southern remains lofty and thickly wooded, running boldly and far out into the sea, and breaks off in remarkable precipices of white marl, which gave it the name of Promentorium Album among the ancients. The Acre road is hewn through the solid rock, along the very brink of the precipice, and forms the celebrated ladder of Tyre, over which I have never passed without feeling nervous, for in several places you may see the blue water through the bushes, almost under your horse's feet, while a stumble would hurl you several hundred feet into the deep sea which groans and bellows in the caverns worn under the precipice. As our design was to turn into the interior, we left the coast road at the mouth of the above mentioned craggy gorge, taking a stony path which soon ran directly up the mountain as painfully straight as John Bunyan's at the hill Difficulty. This dark mountain, ever overhanging us, was exceedingly picturesque, steep, lofty, and bushy, with huge gray rocks jutting out here and there from among the sombre foliage of oak. Hearing the tinkling of bells, I looked up and saw a large flock of white and black goats far above us, leaping from rock to rock, and anon disappearing in the dense thickets, and I envied them their active and agile limbs. We had a laborious ascent of 1200 feet before we reached the top, when we came upon a wide tract or table land, such as forms the greater part of the country of Upper and Lower Galilee, and which we now hoped to explore.

M. N.

A CORRECTION.

ROCHESTER, June 11th, 1857.

TO THE EDITORS OF THE EVANGELIST:—I noticed your report of the remarks made by me in the General Assembly at Cleveland, on the subject of Slavery. I think it is substantially correct, as far as it goes, with one very important exception. I did not approve the biblical argument presented by the brother who preceded me—Mr. Guthrie—but on the contray, stated expressly that I disapproved it and thought that the principles of interpretation advanced by him were subversive of the very foundations of our faith, and that if the rules of interpretation by which we ascertain the teachings of the Bible were not identical with those by which we ascertained the teachings of any other book *we had no Bible.* I then stated that the views expressed by Mr. Guthrie of the character of American Slavery were just as I thought, and that I should not repeat them or attempt to add anything to what had been so well said by him. This explanation seems to be necessary in order to place my argument in a just light before the public.

Yours truly,

O. HASTINGS.

[We cheerfully give place to this correction, as the writer deems it necessary to prevent misapprehension as to his position. We hardly think, however, that our Report would convey an impression materially different from that given by Mr. Hastings himself. At least we intended to say that Mr. H. approved of the "main" position taken by Mr. Guthrie, that the Bible did not approve Slavery, while he wholly dissented from the principle of interpretation by which the latter would ascertain the meaning of the Scriptures.—EDS. EVAN.]

Rev. ISAAC BRAMAN of Georgetown, Mass., stated to his congregation on Sunday last, that it was sixty years that day, since he was ordained a minister of the gospel. Mr. Braman is now 88 years of age, and is still hale and vigorous.

XUM

Miscellaneous.

THE ATLANTIC TELEGRAPH.

To the Editors of The New-York Evangelist:

Since my return from Europe, numerous letters have been addressed to me, and frequent personal applications have been made, by individuals feeling an interest in the Atlantic Telegraph, for information in reference to that project.

Of the various inquiries made, some relate to the progress of the construction of the telegraphic cable and its suitableness for the intended purpose; others to the practicability of safely submerging it, as well as of telegraphing through such a length of wire; all of them to the remunerative prospects of the undertaking.

Constant business occupations having prevented my replying to many of the letters addressed to me on these points, and to any of them in detail, I take this occasion to state some particulars in relation to each of the several heads of inquiry, which may serve as a general reply to all.

The project of uniting Europe and America by a Submarine Telegraphic Cable was undertaken early in the year 1854, by the New York, Newfoundland and London Telegraph Company, who, for this purpose, determined first to connect St. Johns, Newfoundland, the most Eastern port of America (and lying nearer to Europe than New York by about eleven hundred miles in a direct line,) with the system of telegraphs in operation on this continent. This part of the undertaking has been accomplished by means of a submarine cable eighty-five miles in length across the Gulf of St. Lawrence, connecting the islands of Newfoundland and Cape Breton, and by long overland lines running across both of the islands.

The careful and elaborate investigations of Lieut. Maury, U. S. Navy, into the physical geography of the sea, though instituted for scientific objects rather than for telegraphic purposes, had already resulted in the discovery of a sub-oceanic plain, extending from St. Johns to the West coast of Ireland—the shortest possible route between the shores of the Old and New World. This plain which has been justly designated the "Telegraph Plateau," was found to possess, in a remarkable degree, two conditions chiefly to be desired for the successful submersion of a Telegraphic Cable, namely, the absence of currents interfering with the steady descent of the line; and a level bottom, with a stratum likely to remain undisturbed, and adapted to its reception as well as subsequent security and preservation.

A special survey and soundings of this route made last year under the orders of the United States Government, by Lieutenant Berryman, of the United States Steamship "Arctic," amply corroborated the data previously obtained by Lieutenant Maury.

The British and American Governments having signified their readiness to encourage the prosecution of the enterprise, and the New York, Newfoundland and London Telegraph Company being desirous that this great undertaking should be established on a broad inter-national basis, entered into an alliance with persons of long experience in the telegraphic affairs of Europe, which resulted in the formation, last autumn, in England, of the Atlantic Telegraph Company, composed of Bankers, Merchants, and other gentlemen of wealth and high respectability; and comprising, along with numerous scientific persons, very many who have been heretofore engaged or interested in Submarine Telegraphic enterprises. Among the Directors are Mr. George Peabody, Mr. William Brown, M.P., of Liverpool, Mr. Gurney, of the house of Overend, Gurney & Co., Mr. C. S. Lamson, Mr. T. H. Brooking, and others, well known on both sides of the Atlantic.

The Capital Stock consists of £350,000 Sterling, in shares of £1,000 Sterling, each. Three-fourths of the stock was immediately subscribed for in England, (indeed there was an excess of applications for it,) and the remaining fourth was taken for distribution in America. Contracts were at once made with the most eminent manufacturers for the construction of the cable to connect Valentia, Ireland, with St. Johns, Newfoundland, and at a cost much below the previous estimate of the Company. The distance between these two points is 1,640 nautical or 1,900 statute miles; but the entire length of the cable when manufactured will be nearly twenty-six hundred statute miles, affording a surplus of about seven hundred miles to meet any exigency. Of this cable more than two thousand miles have been already completed and satisfactorily tested; and the whole will be on ship-board and ready for submersion in the course of the next month.

The Atlantic Telegraph Company has been formed in alliance with the New York, Newfoundland and London Telegraph Company, on the basis of an agreement by which they mutually bind themselves to connect their wires and cables exclusively for a period of fifty years. An Act of the Newfoundland Legislature has lately been passed permitting the consolidation of the two Companies, whenever they shall see it for their mutual interest; and an Act is also now being obtained from the Imperial Parliament for the special Incorporation of the Atlantic Telegraph Company, and providing, among other things, for the increase of its Capital to One Million Pounds Sterling, with a view to future more extended operations.

With these prefatory observations on the origin and past history of the undertaking, I will now refer more particularly to the heads of inquiry addressed to me.

1st. Form and Structure of the Cable.

No particular connected with this great project has been the subject of so much comment through the press as the form and structure of the Telegraph cable; but knowing the interested motives with which the writers of several of these communications have put forth their peculiar views, I deem it unnecessary to enter into any special controversy with them on this subject. It may be well believed that the Directors have not decided upon a matter so all-important to success, without availing themselves of the most eminent talent and experience which could be commanded. The practical history of sub-marine telegraphs dates from the successful submersion of the cable between Dover and Calais in 1851, and advantage has been taken of whatever instruction this history could furnish or suggest. Of the sub-marine cables heretofore laid down, without enumerating others, it may be interesting to mention that the cable between Dover and Calais weighs six tons to the mile; that between Spezzia and Corsica, eight tons to the mile; the wire laid from Varna to Balaclava, and used during the late war, less than three hundred weight to the mile; while the weight of the cable decided on for the Atlantic Telegraph is between nineteen hundred weight and one ton to the mile. This cable, to use the words of Dr. Whitehouse, "is the result of many months of thought, experiment and trial. Hundreds of specimens have been made, comprising every variety of form, size and structure, and most severely tested as to their powers and capabilities; and the result has been the adoption of this, which we know to possess all the properties required, and these in a far higher degree than any cable that has yet been laid. Its flexibility is such as to make it as manageable as a small line; and its strength such that it will bear, in water, over six miles of its own weight suspended vertically." The conducting medium consists not of one single straight copper wire, but of seven wires of copper of the best quality, twisted round each other spirally, and capable of undergoing great tension without injury. This conductor is then enveloped in three separate coverings of gutta percha of the best quality, forming the core of the cable, round which tarred hemp is wrapped, and over this, the outside covering, consisting of eighteen strands of the best quality of iron wire; each strand composed of seven distinct wires, twisted spirally, in the most approved manner, by machinery specially adapted to the purpose. The attempt to insulate more than one conducting wire or medium would not only have increased the chances of failure of all of them, but would have necessitated the adoption of a proportionably heavier and more cumbrous cable. The tensile power of the outer or wire covering of the cable being very much less than that of the conductor within it, the latter is consequently protected from any such strain as can possibly rupture it or endanger its insulation without an entire fracture of the cable.

The construction of this cable is being superintended with the closest vigilance by Dr. Whitehouse, who stands in the first rank of men eminent in the science of electricity, and by Mr. Bright, the Chief Engineer of the Company, who has had great practical experience in Electric Telegraphs. With these gentlemen, under whom several trusty Superintendents are employed day and night, Professor Morse, and Professor Thompson, of Glasgow, for some time past have been in constant communication, affording a further guarantee of the faithful performance of the work.

2nd, Submersion and Practicability of Telegraphing through the Cable.

The submersion of the cable will be effected about the end of July, or early in August, that period of the year which the uniform experience of shipmasters (as shown in the valuable Storm and Rain Charts, recently published by Lieutenant Maury, embracing the observations of 265,292 days,) proves the North Atlantic to be in its quietest mood. Two large steamships will each of them take on board one-half, or about thirteen hundred miles of the cable, and accompanied by steamers for the purpose of piloting and assisting, will proceed to a point in the ocean, midway between Ireland and Newfoundland, and there joining the two ends of the cable, and testing the security of the junction, will commence the process of submersion; one part of the expedition proceeding towards Valentia Bay, Ireland, and the other towards Trinity Bay, in Newfoundland; meanwhile constantly communicating with each other through the entire length of the cable.

It has been assumed that there will be a great strain on the cable in paying it out. To obviate the possibility of any injurious strain, and in order to pay out the cable in a ratio of speed greater than that of the ship, machinery peculiarly fitted for the purpose has been provided, together with appliances for measuring the relative speed of the ship and cable, and for indicating with precision, at all times, the force of the strain. The large size of the ships to be employed, and their comparative freedom from the agitation to which smaller vessels would be subjected; the peculiar strength and flexibility of the cable; the coiling of it on board so as to prevent twisting and kinking in paying out; with other appliances, to which I need not here particularly refer, leave little room for doubt in the minds of those best entitled to form an opinion on the subject, that the cable can and will be laid down without fracture or injury.

Then as to the practicability of telegraphing through such a length of wire, this has been so conclusively demonstrated in a long series of experiments undertaken for the purpose, that I need say nothing further on the subject than to refer to the letters of Professor Morse, Dr. Whitehouse and Mr. Bright, in relation to some of these experiments which have already been made public through the press.

3rdly, The Remunerative Prospects of the Undertaking.

In reply to inquiries upon this head it is right that I should mention in the first place, that the alliance formed between the Atlantic and the Newfoundland companies makes the privileges granted to either Company mutually beneficial to both. In entering upon an undertaking of this magnitude, the results of which must confer great benefits on the whole civilized world, the projectors were justified in expecting the aid of the Governments of those countries more directly interested in its success. These expectations have been liberally met, and the enterprise has accordingly been aided and encouraged in various ways by seven different Governments, viz: Great Britain, the United States, Canada, Newfoundland, Prince Edward Island, Nova Scotia and the State of Maine.

It may be not amiss to enumerate here the different aids granted to one or other of the companies by these respective Governments, as follows:—

Great Britain.—

1. Annual subsidy of £14,000, sterling until the net profit of the Company reaches six per cent. per annum, on the whole capital of £350,000 sterling, the grant to be then reduced to Ten Thousand Pounds sterling per annum, for a period of twenty-five years.

2. The aid of two of the largest steamships in the English Navy to lay the cable, the "Agamemnon" and the "St. Jean D'Acre."

3. A Government steamship to take any further needful soundings, and verify those already taken. (Her Majesty's steamship "Cyclops," has been already detailed for this service.)

United States—

4. Annual subsidy of Seventy Thousand Dollars until the net profits yield six per cent per annum, then to be reduced to fifty thousand dollars per annum, for a period of twenty-five years, subject to termination of contract by Congress after ten years, on giving one year's notice.

5. The United States Steamship "Arctic" to take and verify soundings last year.

6. Steamships "Niagara" and "Susquehanna" to assist in laying the cable.

7. A Government steamer to make further soundings on the coast of Newfoundland this year.

Newfoundland.—

8. Exclusive privileges for fifty years of landing cables on Newfoundland, Labrador and their dependencies.

9. Grant of fifty square miles of land on completion of Telegraph to Cape Breton.

10. Similar concession of additional fifty square miles when the cable shall have been laid between Ireland and Newfoundland.

11. Guarantee of Interest for twenty years at five per cent. on Fifty Thousand Pounds Sterling.

12. Grant of Five Thousand Pounds Sterling in money towards building road along the line of the Telegraph.

13. Remission of duties on importation of all wires and materials for the use of the Company.

Prince Edward Island.—

14 Exclusive privilege for fifty years of landing cables.

15. Free grant of one thousand acres of land.

16. A Grant of £300 currency per annum for ten years.

Canada.—

17. Act authorizing the building of telegraph lines throughout the provinces.

18. Remission of duties on all wires and materials imported for the use of the Company.

Nova Scotia.—

19. Grant of exclusive privilege for twenty-five years of landing Telegraphic Cables from Europe on the shores of this Province.

State of Maine.—

20. Similar grant of exclusive privilege for like period of twenty-five years.

The exclusive right of landing submarine cables and wires which these companies possess, embraces a coast line extending from the entrance of Hudson's Straits, Southwardly and Westwardly along the coasts of Labrador, Newfoundland, Prince Edward Island, Cape Breton, Nova Scotia, and the State of Maine, and their respective dependencies.

The pecuniary aid granted by the Governments of Great Britain and the United State would, of itself, return a fair per centage on the investment; but a moderate computation of the probable amount of traffic, and a consideration of the comparatively small working expenses, must easily convince any one making the calculation, that the net receipts will yield a very large annual return.

With a view to such calculation, the following facts must be borne in mind: There are now in active operation on this continent, telegraph lines with not less than 40,000 miles of wire. In the United Kingdom and on the continent of Europe, not less than 100,000 miles of wire are in like operation. Every day is witnessing the extension of these systems of intercommunication. In this hemisphere, a few years at most will elapse before the telegraphic wires shall have been conducted through the West India Islands to Demerara, and across this continent to California. In the Old World, besides yearly extensions in Europe, efforts are making, which will soon be successful, for connecting Calcutta with London. Between London and Liverpool alone there are at present sixteen different telegraphic wires; between New York and Philadelphia nine; and between New York and Boston seven distinct wires, which are required for the transaction of the business between these respective places. The number of messages transmitted in and out of New York daily is not less than three thousand. It will readily be admitted that the number of messages at present passed along the wires to or from such cities as London and New York, in the vicinity of which the rapidity of Railway transit furnishes a powerful competitor, will scarcely constitute any criterion of the probable amount of traffic through a cable affording the only rapid means of communication between two vast and civilized continents—which, in its operation, will shorten the period of an interchange of correspondence almost from a month to an hour, and to which the whole of both networks of telegraph lines already established throughout Europe and America will act as feeders. The number of messages from passengers arriving daily on each side of the Atlantic, or for business purposes, in regard to vessels, insurance, purchase and sale of stocks, cotton, &c., can badly be estimated. Out of the whole of the annual receipts on account of the Atlantic Cable between Ireland and Newfoundland, after paying all expenses, the shareholders are first to receive a yearly dividend of ten per cent; the excess, by agreement entered into on the formation of the Company, is to be equally divided between the shareholders and the original promoters of the undertaking.

It has been demonstrated by Professor Morse, that, on a moderate computation, as many as 14,400 words can be telegraphed over the Atlantic Cable in every 24 hours; and improvements have lately been made, and satisfactorily tested, which it is confidently believed, will render it practicable to transmit at least 30,000 words in the same time. From the difference in longitude of the centres of commerce of the two Hemispheres, as well as from the amount of business confidently anticipated, it will be necessary to keep the Telegraph in constant operation day and night. Now, assuming 300 working days within the year, this would, at the price charged per word from London to New-York, yield, after making all reasonable deductions and allowances to other lines, a net profit sufficient to satisfy the most sanguine expectations.

Owing to the skill and experience brought to bear on the enterprise, and the confidence entertained in the practical men under whose supervision it is being carried out, Insurance Companies of high standing are willing to insure the laying of the cable. That the enterprise will be persevered in until successfully accomplished, there can be no question; for the exclusive privileges and guarantees themselves, which the Companies have obtained, are, in the opinion of those most competent to judge, of more value than the whole capital required to manufacture the cable and to submerge it in the Sea.

I cannot conclude without gratefully referring to the warm interest which both the United States and British Governments have taken in the promotion of the success of the enterprise; and, more particularly, in addition to the liberal pecuniary and other encouragement extended to it, the placing at the service of the Company the best Steamships in the Navies of the two countries, for the laying down of the cable.

CYRUS W. FIELD.

New-York, June 13th, 1857.

"THIS IS NOT YOUR REST."

BY LUCIE SHELDON.

Rest! O, give me Rest!
Far from the cares of earth,
Where sorrow, pain, and death
Pursue us from our birth.
Give me a home on high,
In a land of ceaseless love,
Where dear ones never die—
Give me a home above.

There shall my Father's face
Beam ever on his child;
No power shall tear from his embrace,
No tempter entrance find
To those bright realms of day
No night, no sadness there—
Earth's transient sorrows all forgot
In his unceasing care.

Death!—'tis the entrance gate
To the mansions of the blest.
Then fear not, soul, to pass
This portal to thy rest.
Does thy vista path look dim
See, see, a light doth shine—
Once in that glorious home
Eternity is thine.

Then joy! my weary soul;
With patience still toil on;
Heed not thy little trials here;
Look to thy heavenly home.
Love Him my heart—poor heart!
Thy whole's a tribute small
For His great love's excess;
But trust—He'll hear thy call.

Resignations.—Rev. Dr. Smallwood, rector of Trinity church in Chicago, and Rev. Mr. Shippen, of the Unitarian church, have both tendered their resignations. These gentlemen are highly esteemed not only by their own congregation, but by the people of Chicago generally.

OBITUARIES.

Died in Genesee, N.Y., 21st ult., Robert T. Sinclair, aged 60 years.

The deceased came with his parents from Pennsylvania to this country when it was almost a wilderness. His advantages for education were of course limited, but he possessed by nature a peculiar mind, which was as quick as a flash, and remarkably original in its illustrations and comparisons; which abounded on all subjects to such a degree, that he has ever been the star of interest in all social circles. He was open-hearted, and entered with his whole being into all which interested him.

During a powerful revival in 1827, under the ministry of Rev. Mr. Galpin, the deceased was a subject of saving grace. As soon as he found Christ to be precious, he earnestly recommended Him to others; and he has ever been among the first in the Presbyterian Church with which he united, to hear any sound which might be going in the tops of the mulberry trees, and has ever bestired himself to promote a work of grace in this community. About the time of his conversion, there was unusual interest here on the subject of baptism, and he was beset on all sides to connect himself with the Baptist order.

I will mention a few facts which may answer as illustrations of the general characteristics of his mind, upon that and other religious subjects. He was earnestly pressed by a Baptist minister to unite with that denomination, and the usual arguments in favor of immersion were presented. Mr. S. replied that he had been in the water in all ways and depths, and was convinced that there was no religion under water.

He could be exceedingly plain and yet not offend. A man came to him to hire out, with whose character and habits Mr. S. was acquainted, and which he desired to rebuke. He said to him he would like a man who would ask a blessing at the table, and read and pray in the family in case he was absent. The man said he could not do that. Mr. S. replied, I consider it a deficiency in a man. Said he, I understand you use profane language. He owned that this was a habit to which he was addicted a little at times. Then I do not wish to hire a man to teach my boy to swear, for he can pick up enough of that around the streets anywhere.

To a young man who asked him for a horse to go to a circus, he replied, neither I, nor my family, nor horses, nor cattle, nor harness, nor carriages, know anything about going to such places. They never have been, and would not know how to behave if they should go. We all belong to the Lord here, and do not mean knowingly to patronize His adversary in any way.

A minister employed by the church, was inclined to the Congregational form of church government, and commenced agitating the subject in view of a change ultimately. He came to Mr. S, who said he did not know what the church might do after a careful examination, but he was satisfied that there could be no change under the *present dynasty*.

Another minister having been recommended to the society when the desk was vacant, stopped at Mr. Sinclair's who harnessed his horse and started with him to visit some of the elders. While on their way, he remarked that he could not unite with the Ontario Presbytery, as he professed to be connected with the other branch of the Church. Mr. S. stopped his horse, saying it was useless to go any farther. We want no man, who feels above or below our ecclesiastical connections, and turned his horse around in the street, and went home, and there was nothing more done about employing him.

Previous to his conversion, his habits were quite irregular, and he had encouraged his children to follow his example; but as soon as he found Christ precious, he determined if possible, to undo what he had done. As his example and authority had been used to lead them into sin, he thought he might employ both on the other side. He established a Saturday evening family prayer-meeting, and required all to take a part. The children often wept and excused themselves because they knew not what to say; but he required them to say something, and take a part in the exercises. He said that his heart often failed him, at their embarrassment and tears, and nothing sustained him in it, only the fact that worldly people compelled their children to do what they did not love, and had no relish for, until they became confirmed in sin; and he did not see why he should not require his to obey God, even though they had no heart to do it. Thus he continued to instruct them until one after another was led to pray in earnest for themselves. Although this may seem to many a doubtful example, in his family it proved eminently successful; for all of his children except the youngest were early brought into the fold of Christ, and have adorned their profession by consistent and exemplary lives, and one son is in the ministry. In his family the subject of religion has ever been a familiar one, and all felt as ready and free to express their views, and make inquiries, as upon any other subject.

A short time previous to his confinement in his house, the Lord had appeared in our prayer circle and revived many hearts. Our brother seemed intensely interested, and dwelt upon the Savior's love with great interest and emotion. While confined to his room, his confidence in Christ, and submission to His will were apparent to all who saw him.

As he entered the dark valley of the shadow of death he had no fears, for Christ upon whom he leaned was with him. In his death, his family, and the church, as well as the community have experienced a great loss.

Died in Erie, Pa., May 23rd, Mr. Geo. Selden, Sen., in the 67th year of his age. He was one of the earlier settlers of this place. Ever active in promoting its social, moral and religious welfare; no man among us could have been removed, whose absence will be more felt or longer deplord. He was a gentleman by nature, a merchant by profession, a Christian by the grace of God. He was respected by the world, and revered by the Church.

Long an office-bearer in the house of God, and Superintendent of the Sabbath School connected with the First Presbyterian church of Erie, his name is engraven upon the hearts of his brethren, and the children and youth will ever hold him in affectionate remembrance.

Faithful and true in all the relations he sustained in life; he had no sympathy with those who "speak with flattering lips and a double heart."

Hypocrisy he despised, and duplicity was a stranger to his soul. His friendships were strong, permanent and pure as the principles on which they were based.

As the active energies of his life were devoted to the cause of God and employed in advancing his kingdom on earth, when he died, his work was done.

Those who were best acquainted with religious affections, would have been disappointed if he had not died in peace.

After committing in trust to his pastor, messages of love to his brethren in the Church, and expressing variously, in language the most tender, his confidence in God, and his strong faith and hope in the efficacy of the death of his Savior, and of the glory of heaven, he "fell asleep in Jesus." So gently did he die, that the weeping group who stood around his bed could not tell at what minute he breathed his last breath.

To his beloved family the loss of such a father, brother, friend, is irreparable. The blessing of God only, which sanctifies affliction, can fill in any measure the vancancy in their hearts which this sorrowful event has produced. May God bless them, and bless the church who mourn the departure from them of one, whose character and life constituted part of their useful, efficient power.

Died at Troy, June 5th, Benjamin Hatch, from disease of the heart, terminating in dropsy, aged 51 years.

Mr. Hatch was born in Troy, and always lived there. For about thirty years, and until burned out by the fire last winter, he kept a hat store in that city. He represented the First Ward in the Common Council as Alderman for several successive terms, some years ago, and was always a true and faithful representative. He was an exemplary Christian, and a member of the First Presbyterian church, (Dr. Beman's) for many years, and up to the period of his decease a ruling elder. Mr. Hatch was a useful citizen, an honest man, and leaves behind him a good name, which "is better than precious ointment."

Lines on the death of Hattie, infant daughter of Dr. and Mrs. Hobbs, missionaries to the Choctaws.

Amid the Choctaw forests wild
A white man came to dwell,
And only this one favor asked:—
Of Jesus' love to tell.

His little family agreed
To share the precious toil,
And hand in hand they sowed the seed
Upon the fruitful soil.

Their Father saw their diligence,
And, as He loved them well,
A little, smiling cherub sent,
In their new home to dwell.

It was a happy home before,
But since their new found joy,
We'd fail to tell, e'en though we could
An angel's pen employ,

How sweet a place their forest home,
And how that mother's heart
Is now alive to all the bliss
The cherub can impart.

As branches of their forest trees
Are with the grape vines bound,
So a new chord to twine their hearts
They've in this cherub found.

But see, the cherub plumes its wing,
And seeks its native sky;
The parents urged its stay in vain
For God had bid it fly.

But stricken parents, why should grief
Dwell in your bosoms now?
Went not your little cherub up
With clear and shining brow?

And left it not a shining path,
Unseen by you before,
Up even to the pearly gates,
Right from your cabin door?

Love sent the cherub to your home,
Love called it to the sky,
And love shall reunite you both
In that blest home on high.

Elizabeth.

Cherokee Nation.

Died in Boston, April 4th, Frank Eugene, only son of S. Nelson and Jennie L. Griswold, aged 4 years, 10 mos. and 9 days.

Little Frank's sweet is sleeping
In the quiet church yard now,
And the gentle winds are sweeping
High above his marble brow.

Sadly to his rest we laid him,
In his little coffin bed—
Sweet pink flowers—the first of Spring—
Placed in wreaths around his head.

Emblems fair of childhood's sweetness,
Emblems of its earliest close—
Frankie, though his life was fleeting,
Blooms in Heaven, a thornless rose.

Bright, O bright, those day of gladness,
When his tiny, pattering feet
Came in hours untinged with sadness
A fond mother's smile to greet.

But those pastimes all are over,
And a grief unknown before
Sets its seal upon the household,
For he cometh never more.

Still, fond mother, cease thy weeping,
For in realms of endless light
Thou again shalt yet behold him,
Clothed in Heaven's own glory bright.

Died, at Salisbury, Herkimer Co., N. Y., on the 18th day of June, Mr. Chester Bronson, in the 78th year of his age.

Mr. Bronson was for several years a ruling elder in the Presbyterian church of Salisbury. Converted not until the meridian of life, he felt the importance of "redeeming the time," by laboring more faithfully in his Master's service. The burden of his heart, his prayers, his efforts, was the conversion of souls. Relying implicitly on the covenant faithfulness of God, he daily commended his family to Him, who has said: "I will be a God to thee, and to thy seed after thee." Nor was the promise, nor the faith that trusted it in vain. His eight surviving children all indulge the Christian's hope.

He was called suddenly. On the morning of his decease he conducted the devotions of the household, making mention with his accustomed particularity, of each member of his family. He then walked half a mile to visit a sick person, after which he called upon another neighbor and conversed with him upon the subject of personal piety; when falling backwards he ceased to breathe. "He was not, for God took him." His last acts were visiting the sick and speaking for Christ. Thus with a testimony to the truth and blessedness of the gospel as it were, warm upon his lips, he passed to the presence of the Lord.

"Blessed is that servant whom his Lord when he cometh shall find so doing."

Died in Oskaloosa, Iowa, May 22nd, Mrs. Eliza T., daughter of Wm. Shangle, and wife of C. P. Scarl, aged 26 years.

She was born in Chester, N.Y., Feb. 10, 1831. In 1844 her friends moved with her to Ohio, where she lived till 1854, when she came to Oskaloosa. She experienced religion at the age of fifteen, and was a member of the Second Presbyterian Church of this place when she died. She was of cheerful disposition, active as a Christian and a friend to all. Her disease was consumption, and for several weeks before she died was a great sufferer. But her trust was in God, and in her death He has shown us in a striking manner how the righteous die. On the morning she died, she lay very low till about 11 o'clock, when she roused up and said she was going. She began to talk to her friends, exhorting all to "live for Christ." When handed a glass of water she said, I shall not need this long, but shall drink of that pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. She often exclaimed, "O my blessed Savior." In the midst of her pain she sang,

"Jesus can make a dying bed
Feel soft as downy pillows are."

To have witnessed her death must have driven skepticism from any mind. She died at 11½ A.M. She leaves a husband and a large circle of relatives and friends to mourn her loss, yet they they feel that, in her own language "What is their loss is her gain."

Died, in Monroe, Ashtabula Co, O., Aug. 29th, 1856, of typhoid fever, Capt. Luther Dean. The deceased was born Sept. 3rd, 1792, in South Canaan, Litchfield County, Ct. He emigrated, with his family, to this place, in the Spring of 1834. Here, after enduring the toils and privations of a new country, he had the satisfaction of seeing the wilderness become a fruitful field. He had begun to reap the reward of his labor, when the Master said "It is enough come up higher." His sickness was short, but death found him ready. In the morning of life, he embraced Christ and united with the Congregational church in South Canaan, and had spent a long life in the service of his Divine Master. He watched, with great interest, the state of religious and political affairs; was a friend of the oppressed; took an active part in Sabbath Schools, and the great truths of the Bible lay near his heart. But few persons had a greater knowledge of its precious truths. In this dispensation of Providence, a wife and three children, together with numerous friends and relatives, are called to mourn, but they sorrow not as those who have no hope.

Died at Homer, Mich., on the 23d of May, after an illness of about ten days, Beriah S. Redfield, of billious pneumonia, aged 50 years.

Mr. Redfield had from his youth been engaged in the mercantile business, and was highly esteemed and loved by all the community. For twenty years he had been a member of the Presbyterian church of which he was a liberal supporter and a sincere friend. In the erection of the church and Academy, and in all public improvements, he was an active, leading man. His funeral was attended by a large concourse of people, who manifested deep interest and sympathy. He has left a wife and a large family to mourn his loss; but we trust he now rejoices with the blessed Savior in whom he trusted, and who was his comfort and support in his last illness.

The Evangelist:

A Religious and Family Newspaper of the Largest Class,

Published Weekly at No. 5 Beckman street, NEW-YORK.

HENRY M. FIELD, J. G. CRAIGHEAD, } Editors.

With the aid of a large number of Contributors and Correspondents in this Country and Europe.

Religious Intelligence.

The Evangelist has always given great prominence to the Department of Religious Intelligence, to Reports of Revivals, to News of the Churches, the Settlement and Dismission of Ministers, and the operation of Benevolent Societies. It will record fully the movements of different Christian denominations. Its numerous correspondents, in all parts of this country, and in the missionary field, supply a great variety of Religious Intelligence, which will be of deep interest.

Religious Reading.

While the whole tone and spirit of the paper are designed to be religious, a prominent place is given to articles treating directly of the most solemn truths and practical duties of Religion. Interspersed with these are sketches of religious biography—lives of pious men—and whatever may tend to promote personal holiness and active benevolence.

Nor will the Children of the Household or of the Church be forgotten. A portion of the paper will always be filled with original or well-selected articles for the Sabbath School and the Bible Class; while by frequent inculcation of the duties of religious education and family worship, it will seek to draw closer the bonds which unite parents and children, and to promote all over our land Household Piety, as the best preparation for the duties of the Church and Society, and for the Kingdom of Heaven.

Home Correspondence.

Besides a large Foreign and Missionary Correspondence, the Editors desire to obtain the fullest and freshest news from all parts of our country. Much of this cannot be obtained from Regular Correspondents, residing in a few central cities, but must be gathered from many sources, and widely separated points. Often it is known only to those living in the places where the events occur. The Editors therefore invite letters from Clergymen and others, communicating news of Ministers and Churches, Meetings of Synods, Presbyteries and Associations, and especially intelligence of Revivals of Religion.

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The Evangelist.

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In justice to our own feelings, we cannot permit our record of the late General Assembly to pass without noticing the able and impartial manner in which the responsible and truly difficult duties of Moderator were discharged by Rev. Samuel W. Fisher, D D. His intimate acquaintance with the rules of order, his decision and promptness to apply them as circumstances demanded, and his practical good sense, combined as these qualities were with a kind, gentlemanly bearing in all his relations to the body over which he presided, awakened universal respect, and a feeling of warm personal regard. Intelligent citizens of Cleveland, who were present as interested spectators of the Assembly, remarked the dignity and courtesy of the presiding officer, and observed truly that he worthily filled the chair once occupied by his revered father.

We would also express our gratification with the manner in which the introductory religious exercises were conducted, believing as we do that the spirit which prevailed in them had great influence in securing that unanimity of feeling, and that Christian courtesy and sympathy which pervaded the entire discussion of the most exciting of topics, and led the Assembly at last to such wise results. To see so large a body of men from all parts of the Church come together, and discuss the subject of Slavery, without any bitterness of feeling, or in the least impugning the Christian integrity of each other; and that too when surrounding circumstances tended so strongly to intensify the opinions and feelings of all, was a spectacle of moral grandeur that will not soon be forgotten by those who witnessed it.

Tuesday was a day which will be long remembered in this city as a day of public disgrace. Besides the riot and bloodshed in the Park, it was the day appointed for the reception of the grand Fillibuster, General Walker, of Nicaragua. He arrived about 7 o'clock in the evening, and was escorted from the boat to the Park by a crowd of men and boys. We chanced to be in the Park when the procession came in. It was a poor affair—composed of perhaps half a dozen carriages. In one of them sat the hero with his hat off, a very plain, common looking sort of a person, smiling and bowing to the rabble, that hooted and yelled in furious style. The General mounted on a stand, and listened to a short speech of fulsome flattery from some poor orator. Just then a pelting rain began to pour upon the motly crowd, and the miserable creatures who hung around the stand rapidly slunk away. When Walker rose to reply, some one had to hold an umbrella over his head. He uttered a few sentences, and gave it up. The whole affair was ridiculous. Yet this is glory!

THE DUTCH CHURCH AND THE AMERICAN BOARD.

The Reformed Dutch Church has formally separated itself from the American Board of Foreign Missions. The General Synod of that Church held its annual session last week at Ithaca, N. Y. A Committee was appointed to consider the relation held towards the American Board, which on Tuesday afternoon brought in the following Resolution, recommending it to the adoption of the Synod:—

Resolved, That in considering the growth of our Missions abroad, and the duty of the Church, in her distinctive capacity as such, to take care of these Missions; the growing sentiment of our people in favor of such a course, and the hopeful prospect that this action will tend to call out far more largely and promptly the resources of our denomination, we are satisfied that the time has come to dissolve the union with the American Board of Commissioners for Foreign Missions, and henceforth conduct our operations among the heathen through the exclusive agency of our own Board.

This Resolution was the subject of prolonged discussion. It occupied the attention of the Synod until Wednesday afternoon. Before taking the vote, the Synod engaged in solemn prayer. The vote was then taken, and the Resolution was adopted with but two dissenting votes.

As this action might be misunderstood, it ought to be stated that it has not grown out of dissatisfaction with the Board, but from an increasing conviction that its own missions could be most simply and efficiently managed by its own separate organization. The Reformed Dutch Church has already a regularly organized Board of Foreign Missions, with stations at Arcot, in India, and at Amoy, in China. It can at once fall back upon this Board as the basis of a complete organization. That Church numbers 386 churches, which have given annually to Foreign Missions about $12,000. As it is one of the oldest denominations in this country, and in proportion to its numbers one of the wealthiest, its contributions to this object may be greatly increased. We have no doubt that it will now pursue this work with renewed vigor. It is pleasant to know that its separation from the American Board is made with the kindest feelings, and with ardent wishes for its long continued prosperity. After the adoption of the previous Resolution, Rev. Dr. Chambers, who had presented it, also offered the following, which were unanimously adopted:—

Resolved, That the intimate relation which has existed for a quarter of a century between the Reformed Protestant Dutch Church and the American Board of Commissioners for Foreign Missions, in the prosecution of this work, has confirmed our confidence in the wisdom, the integrity, and the catholic spirit of that great and noble institution; nor shall we ever cease to feel a lively interest in the growth of its operations and the success of its plans.

Resolved, That in dissolving the pleasant and useful connection we have maintained with the officers and members of that Board for the last twenty-five years, we are not influenced by any dissatisfaction with their modes of action, or any want of fidelity on their part to the terms of this connection.

Resolved, That the Board of Foreign Missions, now composed of fifteen members, be increased to twenty-four; that they be and are hereby empowered to arrange an amicable separation from the American Board of Commissioners for Foreign Missions, and assume the management and control of the Missions in Arcot and Amoy; and that they be authorized and directed to employ all suitable means, such as the use of the press, the appointment of agents, the holding of missionary Conventions, and the like, for the purpose of developing the power and exciting the interest of our churches in the great work of evangelising the world.

Resolved, That we take pleasure in expressing to the American Board of Commissioners for Foreign Missions our grateful sense of the benefits derived from their experience, foresight, and enlarged views, and of the uniform Christian kindness and courtesy which have marked their intercourse with our Board.

Resolved, That every pastor be requested to preach at least once in each year on the subject of sending the gospel to the heathen, dwelling particularly upon the character of the Church as a great Missionary organization, upon claims of our Missions abroad for reinforcement, and upon the duty and privilege of a more unreserved consecration of life and means to the advancement of God's cause throughout the world.

DEDICATION OF THE WESTERN PRESBYTERIAN CHURCH.

WASHINGTON, D.C., *June* 7, 1857.

The main body of this church edifice being finished, and furnished in a neat and appropriate manner, Rev. Mr. Haskell, preached in the morning the dedication sermon, from Psalm, 122. 1: "I was glad when they said unto me, let us go into the house of the Lord." The Rev. Mr. McLain, Rev. E G. Smith, and Dr. Binney participated in the exercises. At 4 o'clock P. M., the pastor preached on the uses and abuses of sectarianism, from Psalm, 133. 1: "Behold how good and how pleasant it is for brethren to dwell together in unity."

At night the church was again filled to its utmost capacity to hear the Rev. Dr. Sunderland, pastor of the First Presbyterian Church, preach the closing sermon of the day. The subject of his discourse was found in Haggai, 2. 9: "The glory of the latter house shall be greater than of the former, saith the Lord of hosts." The three discourses on the occasion, were highly appropriate, and the hearty cooperation of the pastors of other denominations in the exercises, was a pleasing feature of the services. In the dedication sermon by the pastor there were in his review of primitive worship passages of rare beauty, rising to the religious sublime, leading the heart's purest affections up to God. The subject of the afternoon's sermon (sectarianism) was presented by the pastor in a way that evinced a maturity of thought and liberality of sentiment which indicated a mind disenthralled from the shackles of bigotry and a head imbued with the spirit of Him who said, "By this shall all men know that ye are my disciples, if ye have love one to another." Dr. Sunderland's subject led him to contrast the small beginning made a few years since with the present condition and future prospects of this church. Dr. Sunderland and his people have been to this enterprise unfailing friends.

The Western Presbyterian church originated in the large-hearted desires of its late elder, D. M. Wilson, who, as city missionary, had learnt the moral wants of that part of the city, and greatly endeared himself to the people resident there. A prayer-meeting and Sabbath School were established through his instrumentality, and soon a small edifice was erected as a place of public and Sabbath School worship. This was done by the co-operation of men of different denominations, until in the Autumn of 1853 it was deemed necessary for the perpetuity of the enterprise to transfer it to the care of some one denomination, and the New School Presbyterian Church assumed the responsibility of its renewal and future maintenence. In May, 1851, the present pastor, by invitation of those interested in this field of labor, commenced the work of gathering a congregation, and planting and training a Christian church. On the 13th of January following a church of the above name was organized with twenty-four members, having in charge a Sabbath School numbering over one hundred pupils.

They have been so far successful that on their house now completed, costing over $16,000, there remains but about $2,000 debt, soon to be liquidated. The house is remarkably simple, unique, and beautiful, of the Elizabethian style, with flank towers, elevated front, and main towers, rising in nicely-adjusted proportions: and the interior is still more beautiful than the front view. It is located on H, near Nineteenth street, in the midst of an interesting and growing community, and is the only Calvinistic church in that large ward. Being not far from the President's house and four of the Departments of the General Government, public attention has been justly called to it at different times, and contributions have been received by the building committee from citizens in nearly every State in the Union. It is still deserving their kindest co-operation.

INSTRUMENTAL MUSIC, especially the organ, is quite unwelcome in some of the English churches. At a recent meeting of one of the Synods in the town of Newcastle, some decisive action on organs was had. "It is well known," says the *London Religious Times*, "that the Presbyterians of this country deprecate the employment of instrumental music in divine worship. But notwithstanding this, two congregations connected with the Presbytery of Lancashire had, without consulting the Synod, and, of course, without permission, introduced the organ into their chapels. Last year the case came before the Synod, and by a majority a motion passed, requiring the Presbytery of Lancashire to take steps to eject the offensive organs. This year the Synod found that, either from want of power or will, the Presbytery had failed to obey the mandate.

We are happy to learn that Rev. J. Leonard Corning, of Stamford, Ct., has returned home after a journey of several months in the South with his health greatly improved, and prepared to resume the work of preaching with new vigor.

COLLEGE COMMENCEMENT.—Middlebury College, Vermont, celebrates its anniversary the second week in August. George W. Curtis addresses one of the societies; Rev. E. Hall addresses the Alumni; and B. E. Perry, of Boston, member of the Suffolk Bar, is the poet of that body.

WELSH CONGREGATIONALISTS.—It is stated that there are ninety-three Welsh Congregational churches in the United States, mostly in New York Pennsylvania, Ohio, and Wisconsin—all strongly anti-Slavery in sentiment. They use the Welsh language in their divine service and in the Sunday Schools.

LANE SEMINARY.

I stepped into an omnibus, in the midst of the Queen city, and after passing many squares and turning many corners, began at length to emerge from the smoke, mud and din of the city, and rise the long hill, on which stand the village of Walnut Hills and Lane Seminary.

Although I once had been a frequent visiter at this place, yet a number of years had elapsed, since my last one. But amidst all the improvements and alterations which had taken place, I recognized many familiar spots. One especially attracted my notice. It was a high embankment, where Dr. Beecher, in the fulness of his courtesy, gave so much of the road to a market-waggon, one dark night, that his carriage went over the bank, and after rolling over twice, landed him with his wife and daughter Catharine, in the bottom of a muddy ravine. Mrs. B. lost one shoe and walked home, a mile, in her stocking-foot. Catharine lost her gold-framed spectacles. The Dr. got up, "thanked God and took courage."

When set down at the entrance of the Seminary grounds, how delightful the contrast between that place and the scenes of the city! Elevated some 400 feet above the latter, out of its noise and dense atmosphere, lies this large, neat village around the Seminary, and on land belonging to it. An area of many acres, has been reserved, in the midst of which stand the Seminary buildings, surrounded with trees, and laid out in pleasant walks. The hum of the city is a pleasant sound at that distance; the adjacent village is far enough removed to prevent annoyance, while the shade, the silence, and the sacred occupations of the place, make one feel that he is not on common soil.

The Examination.

A part of the examination had passed, before I arrived. Dr. Allen, Professor of Theology, was occupying the time. I had attended many examinations there; but in this one, there was something new and attractive. Dr. A. has planned and perfected a new system, through which he has been taking his classes—not so new in substance, as in the method of arrangement and instruction. Having examined every system of theology, and every order of arrangement, he has taken the doctrines usually held by moderate Calvinists, and disposed them in an order, consistent with the philosophy of mind, the experience of the heart, and the practical developement of Christianity. It is natural, consistent, easily learned and practised. The examination did not proceed in a catechetical form, with question and answer, the former suggesting the latter, as is frequently the case. The Professor named a topic and requested the student to define and explain it. He did so, in such a manner, that each topic was much like a short lecture, or sermon; and the young men showed themselves able to make practical use of all, or any portion of the system, in an efficient manner. The examination was indeed, a perfect and clearly presented panorama of the whole course of instruction; and no pastor could spend a few days more profitably, than in attending that exercise.

Commencement Exercises.

Although I did not hear the examination in Dr. Smith's department, yet the efforts of the graduating class showed what his instruction had been. The themes were well selected, were practical, and were discussed with a maturity of thought, clearness and directness, that I never before witnessed, in a graduating class of a College, or Seminary. There was no effort at oratorical display, or rhetorical flourish. There was no extravagance of language, and no effort to produce effect, farther than the plain truth, clearly delivered, would do it. If these young men preach the gospel, as they delivered their speeches that day, the result will not be long in appearing.

"Philo-Biblical Society."

Having given considerable attention to the oriental languages and Biblical literature, I regretted very much that I could not have been present at the examination in that department, under Prof. Day; but was in part compensated, by attending, upon invitation, a meeting of the "Philo-Biblical Society." This is a Society founded by the efforts of Prof. D., and is composed of those Alumni, who have been graduated since his connection with the Seminary. Its object is, to keep up and extend a knowledge of the studies of that department, among those in the active duties of the ministry. Each member is expected to present, or send to each annual meeting, a critical examination and a translation of some portion of the Hebrew Scriptures. Prof. Day's heart and hand are fully in this work, both among the Alumni and undergraduates, for the sake of the kingdom of Christ. It is a work, which is not only important, but essential to the highest success in the gospel ministry; and no minister should think of *aiming* at anything less than the highest success in his labors.

WAYNE.

MEETING OF ALUMNI.

The *Alumni* of Auburn Theological Seminary, convened at Cleveland during the sessions of the General Assembly, held a meeting which was numerously attended. Here were brethren who had grown gray in the hardships of frontier life, a greater number in the prime of life, and some who had recently entered the ministry. Some met here for the first time and recognized each other as sons of the same school of Theological learning. There was a rehearsal of experiences in the work of the ministry, including not a little of hardship, but all in a cheerful, hopeful and courageous strain, with many a pleasant reminiscence of Auburn. Indeed, the brethren seemed to remember only the "Sunny Side" of life, rejoicing that God had counted them faithful, putting them into the ministry; and rejoicing also in the favorable prospects of the Seminary which they loved so much.

Seventeen classes were represented in this meeting; the Chairman of which, Rev. G. W. Elliot, of Milwaukee, was graduated with the first class. One-fifth part of all the clerical members of the Assembly had been connected with this Institution; one of whom has been settled in one charge longer than any other minister West of the Lakes.

The following resolutions were presented, and ordered to be sent to the EVANGELIST for publication:—

1. *Resolved*, That it is with unfeigned gratitude to Almighty God that we meet in this place, after years of separation from each other, and to some of us, many years of absence from the Auburn Theological Seminary, and greet each other as brethren and fellow-laborers in the blessed work of preaching the gospel.

2. *Resolved*, That we give thanks to God that the friends of Christ and His Church have founded and sustained this "School of the Prophets," and that we recall the period spent therein as one of the pleasantest and most profitable of our lives; and it gives us great satisfaction to learn, that its prospects were never more flattering than at the present time; that arrangements have been made which add greatly to the convenience and comfort of the students, which, taken in connection with the funds for their use, the healthfulness and beauty of location, the opportunities for quiet and diligent study, and for manly and symmetrical culture, render this institution of sacred learning second to none in the country.

3. *Resolved*, That we hold in veneration the names of those who were our Teachers in this Institution, and that every year of labor in the ministry deepens our conviction of the wisdom of their counsels and the soundness of their instructions.

4. *Resolved*, That we rejoice to learn that the Professorships in this Institution are again all filled, and that too with men to whose care and instructions we can cordially commend our candidates for the ministry; who, we are happy to learn, are turning their attention to this Seminary in large numbers; and we hail as an omen for good, the rising interest manifested in it by the ministry and churches in that flourishing part of the Presbyterian Church of which it may be taken as a center.

H. K.

INGHAM UNIVERSITY OF LE ROY.

According to previous promise and present propriety, it should be duly announced, to all the friends of the improved education of women in our country, that, by an act of the Legislature at Albany, our cherished Institution, now commencing its Twenty-first year in this place, its Twenty-third from its first origin in Attica near us, has emerged, and is developing, with the fully chartered honors, priviliges, powers, and duties, of a regular UNIVERSITY. Its proper designation heads this article—and may it be the permanent and well-illustrated style of its glorious future of usefulness, under the invoked and acknowledged and trusted patronage of Almighty God, for centuries of coming time; as the venerated *Alma Mater* of thousands of grateful and erudite and Christian *Alumnæ* who shall arise and call her blessed; with the concomitant plaudits and thanksgivings of mankind!

Whether the Empire State has with us the honor of constituting the first proper University within its jurisdiction, or that of the nation, or that of Christendom entire, we pause not now to consider. Certain however it is that public sentiment is advancing, maturing, meliorating, on the grand and normal theme of the education of women; nor yet has it reached the acme of its just elevation. We credit the present, as we trust the future improvement, to the glorious influence of our divine Christianity. In proportion exact as men, as all our citizens, become enlightened Christians, they will, by progressive necessity, adopt the ideal of their Maker, the theory of Inspiration, about the dignity, the duty, the destiny, of woman; her mission, her sphere, her rich beneficence, as companion, comforter, counterpart, of man. And what educated man wants a feminine ignoramus for his wife? what wise man a simpleton? what good man, a sordid, impracticable, unreasoning, amazonian busy-body, that cannot appreciate him, his plans, his thoughts, his actions, or—her own? But the doctrine as sound and correct is too palpable to need argument, my readers too well informed and Christian to require it.

On Thursday, the 7th of May, the Councilors of the University convened in its halls, at their first meeting under the charter, and inaugurated the same according to law and the interests of the Institution. They are properly twenty-four; divided in four classes of six each, and each class to be hereafter elected for four years sucessively, by the Synod of Genesee. The meeting was well attended; and the Councilors, as well as the Faculty, and the students, and the citizens, seemed all happy and in good accord, in celebrating the occasion. The day was fine, the evening beautiful; the young ladies spontaneously acting, by consent of the Faculty, gave a bright illumination of our edifices; and the musicians of our village, with good will and in good order, contributed much to the hilarity of the scenery, within and without, by volunteering, with their accomplished Leroy Brass Band, some continuous and repeated airs, which deserved and received our unanimous approbation and grateful applause.

We are now preparing to expand, and meet the proper amplitude of our new condition. Our Commencement occurs on Wednesday, June 24. Our next term, after vacation, September 16. And soon we intend to greet our friends, and you, Messrs. Editors, with our ANNUAL SYNOPSIS, giving a full expose of our statistics, princ'ples, terms, prospects, and briefly our history too!

It is our purpose also to ask our friends to meet with us this crisis of happy auspications, and start us with something like a respectably begun endowment. The University, be it remembered, is the property of no individual! It is magnanimously and devoutly given to God, grounds, edifices, cabinets, apparatus, and facilities, by its excellent founders and previous owners; electing the Synod as His great almoner and custodian; and the Synod has received it and is under solemn obligations to supervise and conduct its interests, as consecrated to the cause of liberal Christian education for our daughters, forever! In this historical peculiarity we greatly rejoice and are hence emboldened to plead its cause, and vindicate its virtues and its claims, to the adequate appreciation of all our countrymen. Not for ourselves, not for any sordid or partial interest, do we plead. We need a library well stocked with the best and the most suitable books; especially for reference and consultation on miscellaneous, as well as strictly scientific or classic themes. We need a large accession to our philosophical apparatus, to our cabinets, and to our general furniture. And we ought to have several of our more important chairs endowed in perpetuity; which must be, before the University can become competently equipt and self-sustaining. *Fast as we can, slow as we must*, will be the motto and rule of our advances. Rome or London was not built in a day; and when either Oxford or Cambridge was no older than we, neither was half so well prepared, or accomplished, or extensive, or effective, for forming and furnishing the educated character of youth.

Our graduating class is smaller this year than last; at which we are only gratified. Quite a number have changed their plan, and are committed for another year; as less anxious than formerly to "come out" too soon. This "itching palm" of precocity is one of the greatest evils with which we have to contend. It is a vile impatience of the necessary means of adequate preparation. It is confined to neither sex, peculiar to no place, but badly characteristic of our age and country, as well as others. Fast America is too fast for maturity; and its precipitation is on the increase, as many think, injuring parents, children, and posterity; or, in a word, precluding all proper ripeness of character; and so dwarfing the species, morally, mentally, physically, and every other way, to the lasting detriment of the world. In Central America, Mexico for example, a child is often a mother at twelve; and if at thirty, or thirty-five, she is not a shriveled crone of mortality, it is only because, worn out, she was a buried corpse at twenty-five. What time for education there? What kind of a pigmy was her son? If our daughters would only wait till twenty-one before marriage, our sons till twenty-four at least, and strive to improve and enrich their minds with intelligence and wisdom, in preparation for the cares of life, the general consequence would be that they would all be healthier and better developed in their persons; they would not be so short-lived; they would be more respectable, more useful, more influential in life; and the probabilities of their piety and salvation would be, according to the Divine Constitution, only multiplied and increased.

Strong as is the tide of confluent fashion and passion, we stem its torrent standing on the Rock of Ages, and testify the health of the body and the soul alike, as resulting from a wholly different plan—that of reflection, of principle, of experience, of philosophy, and of religion. Nor has it been in vain. No effort, says Milton, an axiom sublimely worthy of its source; *no effort, especially to do good, was ever wholly lost.* Hence we have the pleasure to see in our young ladies, many instances of the fruit of our nurture, our assiduity and our care, and we are encouraged in our God, as with the order from his throne—GO FORWARD! In this we ask the Holy Alliance of all Christians, to help us, especially with their prayers; and if they send us their daughters, we have reason to think they will at least never regret it. We rejoice in our expanding future; and trust in God for his all-sufficient help, that it may be reduced with joy to actual experience and glorious history.

SAMUEL HANSON COX, Chancellor.

Leroy, N.Y., May 22, 1857.

Our readers will find in another column an advertisement of a new school, about to be opened at Williamstown, Mass., by Prof. Griffin, late of Williams College. We take great pleasure in commending Prof. G. in the highest terms as a scholar and teacher, and as a Christian gentleman. Parents who desire to send their children to a quiet New-England village for instruction, could not entrust them to better hands.

Religious Intelligence.

Installations, Ordinations, &c.

MR. HERMAN C. RIGGS, of the N. Y. Union Theological Seminary, was ordained last Sunday evening, in the Dutch Reformed church, Washington Square. Rev. Dr. Hutton preached the ordination sermon. Rev. O B. Bidwell, Moderator, presided and put the constitutional questions. Rev. Dr. Burchard delivered the charge. Rev. D. D. T. McLaughlin offered the ordaining prayer. Mr. Riggs expects to labor at St. Catherine's, Canada West.

REV. J. BUTTERFIELD, late of Oswego, N. Y., has accepted the call of the Second Baptist church in Davenport, Iowa.

REV. S. L. MERRELL has removed from Martensburg to Cape Vincent, N. Y.

REV. A. H. MYERS was installed pastor of the Reformed Dutch Church of Germantown, Columbia Co., N. Y., May 26.

REV RUTGERS VAN BRUNT was installed pastor of the Reformed Dutch Church of Waterford, N.Y. 20th ult.

THE Reformed Dutch Church of Hopewell, Dutchess Co., N. Y., have with great unanimity called the Licentiate, Mr. OLIVER E. COBB, of Tarrytown, to be their pastor. We learn that Mr. Cobb has accepted the call.

REV. WM. H. BEECHER, late of North Reading, Mass., was installed over the Union Congregational church, in North Brookfield, 3d inst.

AN Ecclesiastical Council, convened at Orange, N. J., on the 25th ult., dismissed Rev. David Peck from his pastoral charge in that place.

REV. T. S. LA DUE has been ordained and installed pastor of the Congregational church in Waterloo, Black Hawk Co., Iowa.

REV. DR. EDDY, pastor of the Westminster Presbyterian church in Rochester, N. Y., has resigned his charge.

REV. HUBBARD WINSLOW, formerly pastor of the Bowdoin street church, Boston, having accepted a unanimous call to the First Presbyterian church, Geneva, N. Y., was installed on the 3d inst. His brother, Rev. M. Winslow, of Madras, India, preached the sermon, and Rev. Dr. Condit, of Auburn, and Rev. Mr. Hogarth, the former pastor, assisted in the services.

THE RESIGNATION tendered some months since, by the Rev. Samuel Beane, to the Church and Congregation in Little Compton, R I, on account of the effect of the climate on his health, inducing a throat difficulty, has been accepted.

REV. JACOB EATON, of the Yale Theological Seminary, was ordained and installed as pastor of the Congregational Church of Hanover, Ct., on the 28th ult. The sermon was preached by Rev. Mr. Strong, of New Haven.

REV. LEWIS M. SHEPARD, of Monroe, Conn., has tendered his resignation as pastor of the Congregational church in that place, to take effect July 1st.

REV. HEZEKIAH HANSON was installed pastor of the Presbyterian church of Oquawka, Illinois, on the 5th ult.

REV. THOMAS RATTRAY, recently dismissed from his pastoral charge in Salisbury, N. H., is about to embark for Scotland, his native land, with the hope that a sea voyage will be beneficial to his health.

REV. JOHN WHITE has accepted an invitation to supply the Presbyterian church at Summit Hill.

REV. HIRAM GREGG, of Youngstown, N. Y., having accepted a call from the First Presbyterian church of Baraboo, Sauk county, Wisconsin, wishes his papers and letters directed as above.

RELIGIOUS SUMMARY.

SABBATH DESECRATION.—The Memphis and Charleston Railroad, connecting the Atlantic with the Mississippi, was lately completed. To the amazement of everybody, the opening celebration began on Sunday? The *Louisville Presbyterian* says two disasters occurred at the outset, one of them containing the Military and Fire companies belonging to Memphis, bound to Charleston. An engineer was killed and eight passengers badly wounded, besides smashing a locomotive and damaging the cars. And all this was on the Sabbath, at the opening of a new railroad enterprise.

FIRST CONGREGATIONAL CHURCH.—The pastor of this church, Rev. E. S. Lacy, has been absent from his pulpit several weeks on account of illness. He is improving and expects to resume his labors a week from next Sabbath. During his absence Rev. Dr. Scott has occupied the pulpit by invitation, Calvary church being closed for repairs.—*San Francisco Pacific May* 14.

THE SOUTHERN CLERGY who have called a meeting in Washington during August, will probably look in vain for sympathy from their Southern (Old School) brethren. The *Philadelphia Presbyterian* thus alludes to Dr. Ross and his manifesto:

The intimation that other churches are in the same dilemma from abolitionism as they have been, arises, probably, from the same motive which induced the animal in Æsop's Fables to recommend a general exscinding of the caudal member. If our brethren can find a crumb of comfort in their troubles from such reflections, surely we should not wish to deprive them of it. What the finale is to be as to their own movement, and its influence upon the residuum body, remains to be seen.

A PAINFUL BEREAVEMENT.—We have recorded the death of seven children of the Rev. B. Hutchins, of Albion, Ill. The *Grayville Herald* of Saturday contains the obituary of the eight, a daughter seven years old. Within a few weeks, the parents have buried eight out of nine beloved children.—*Evansville* (Ind.) *Journal*.

REV. C. H. SPURGEON, in a letter to his publishers in New-York, states that it is not his intention to visit this country at present, as the state of his health will not permit him to undertake the journey. They have already remitted him a handsome sum, the profits of the sale of his sermons.

MR. LEONARD, late of Yale Theological Seminary, was last Sunday evening ordained in Rev. Mr. Strong's church, New-Haven, preparatory to engaging in the service of the American Board as a missionary to North Armenia, in Asia Minor. Sermon by Rev. Dr. Hawes, of Hartford.

ROCHESTER UNIVERSITY.—At the Anniversary Exercises of the Literary Societies of the Rochester University, the Oration will be delivered by Prof. A. J. Upson, of Hamilton College, and the Poem by J. N. Wilder, Esq., of Albany, on Anniversary evening, Tuesday, July 7.

PRESBYTERIAN CHURCHES IN LEXINGTON, KY.—A correspondent from the above city thus describes an incident connected with the recent meeting of the O. S. Assembly:

"The two Presbyterian churches are under the pastoral care of the Rev. John D. Matthews, D D., and the Rev. R. G. Brank, both of whom are held in high esteem by their congregations and the community. The First Church, (Dr Matthews) in anticipation of the meeting of the General Assembly, pulled down their old house of worship, and within the year erected a very neat and well arranged new one, which was dedicated the Sabbath before the Assembly met. Unfortunately for them, after all their trouble, the number of members in attendance was so large, and the concourse of spectators such, that after the first two days it was found necessary to transfer the sessions to the Rev. Mr. Brank's church, a more commodious edifice."

A SILVER AFFAIR.—Rev. Asa Bullard, of Boston, well known to the New-England churches and to their Sabbath Schools, too, has recently celebrated his 25th marriage anniversary. From his card of acknowledgement we find that the occasion was graced by many valuable presents. Besides books, &c., he received a *silver* mustard cup and spoon, an elegant *silver* fish knife, and a rich *silver* tea service of eleven pieces.

FEEBLE CHURCHES in the New-England States are constantly multiplying. Ex-Governor Slade informs the editor of the *Hartford* (Ct.) *Religious Herald*, that he knows of ten churches in Vermont which will soon cease to be self-supporting. The *Herald* remarks:—

There are many of them in New-England, and they seem to be multiplying. The principal cause of this is emigration. Our State is grievously suffering in this way. Visit our inland towns, and you will find that heavy drafts are continually made upon them. Particularly is this true in our mountain villages—"the hill country," where there is no water-power for the running of manufacturing machinery, and where the soil is cold and stony. Instead of finding there, what was common a few years since, farmers with three or four broad-back stalwart sons, and as many corn-fed, buxom daughters, you find the father and mother living alone, with an Irishman as hired help, or at the most, with only a single child in the old homestead. The girls, unless married, are in some valley where a stream flows—in a factory there, or are teaching school at the West; and the boys unless located in some city, are there also.

We are no croakers or alarmists; but let this depleting, deteriorating process go on in our country churches for thirty years longer, as it has for the ten years last past, and we do not see but that the money which has flowed from East to West to establish churches, must come back again; and feeble churches in Vermont, New-Hampshire, and even Connecticut, be aided by flourishing, wealthy, Western churches, who owe their existence, under God, to the Christian enterprise and benevolence of New-England.

D. C. DELAVAN, Esq., of Albany, has recently lost two children. They died of scarlet fever; one on the 6th, and one on the 9th inst. During the funeral services of the elder of the two, the younger was thrown into a spasm from which he never recovered.

THE UNION PRESBYTERIAN CHURCH, in St. Louis, Mo., has secured a pastor. The Rev. J. J. Porter, of Buffalo, N. Y., has accepted their call to the pastoral office.

THE PRESS IN GREECE.—The city of Athens has now seventeen newspapers issued regularly, besides four periodicals published semi-monthly. The papers are weekly and semi-weekly, and the eighteenth is to be started in a short time, under the editorial care of M. Kalopothakes. Athens became the capital in 1836, and had then only two or three thousand inhabitants; it has now a population of 36,000, and the removal of restrictions upon the press has produced a corresponding growth of periodical literature.

REV. A. H. VINTON, D. D., rector of St. Paul's Church, Boston, has been unanimously elected Bishop of Texas.

REV. STUART ROBINSON, D. D., was recently inaugurated as Professor in the Theological Seminary at Danville, Ky. Rev. Dr. Edgar of Nashville, delivered an appropriate charge to the Professor elect.

MR. AMOS ABBOT, a member of the North church in Portsmouth, N. H., was ordained on the 5th, a missionary of the A. B. C. F. M., destined to India. Rev. Mr. Abbot is a native of Wilton, N. H., was some years a missionary teacher in India, returned to recover his health; was a city missionary in Manchester and Portsmouth—studied theology the past year at Andover, and now seeks to return to his field of youthful toil a preacher of the gospel. His eldest daughter was married to Rev. Mr. Dean, of the Ahmednugger Mission, and joined that mission last year. Mr. Abbot sails on Thursday of this week.

REV. DR. KIRK, of Boston, is now temporarily in England, to solicit aid for the American Chapel at Paris, where he has spent the past winter. He attended the anniversaries in London, and spoke before the British and Foreign Bible Society. In a letter from Manchester, England, whither he had gone to secure further aid for the Chapel, he says—"I had in the oldest factory of the town a striking exhibition of the value of human art and labor. A pound of cotton was pointed out as worth a pound of gold. Its cost as crude cotton may have been eight cents. As a curiosity of art, I was shown a pound of cotton spun into a thread that would go round our globe at the equator, and tie in a good large knot of many hundred miles in length."

DEATH BY POISONING.—Week before last, Mr Russel Hubbard, of Norwich, Connecticut, went home from church, and feeling unwell, took some brandy to relieve him. He, thinking that laudanum would, if mixed with the dose be beneficial, put in a small quantity, as he supposed. He immediately became worse, and an examination showed that he had by mistake, taken a solution of corrosive sublimate. He died at 8 o'clock in the evening. Mr. Hubbard has been well known for many years as a member of the firm of A. & R. Hubbard, paper manufacturers, of Norwich.

ROMAN CATHOLIC EMIGRATION.—The *Montreal Witness* says: "Day after day, at this season of the year, crowds of French Canadian young men may be seen about the railroad ticket offices in this city, going off to California, Minnesota, or other parts of the Great West. Indeed, as many as 150, we are informed, have gone in a single company. Yet who can blame them for this voluntary exile? Their lands are worn out and over-peopled. New farms are not to be had, except in uninviting localities or at high prices; and wherever they go in Lower Canada, the priest follows him with his legal demand for tithes and church rates. Indeed we doubt not but these exactions have much to do with the emigration of Roman Catholic agriculturists from Lower Canada."

RETURN OF MISSIONARIES FROM CHINA.—Rev. Cleveland Keith and Mrs. Keith arrived in New York on the 1st of May, in the ship White Swallow, from Shanghai. This return was made necessary by the poor health of both, but more particularly that of Mr. Keith. It is hoped that a change of climate will, under the blessing of God, bring about their restoration to health, and enable them hereafter to resume their labors in the China Mission.

LATTER DAY SAINTS.—Sixteen car loads of Latter Day Saints with their Saintesses and Saintlings, in all numbering 400 souls, left Chicago over the Chicago and Rock Island Railroad yesterday. They had just arrived from New York.

REV. C. N. MATTOON, late of Leroy, Genesee Co., N.Y., has been elected President of Farmer's College, Cincinnati, O.

REV. R. PIERCE and wife, and Rev. J. L. Humphrey and wife, sailed from Boston on Monday last, in the ship Niobe, Captain Storrer, for Calcutta. They go out to join the mission in that country under the care of the Methodist Episcopal Church. They were accompanied from New York to Boston by a Committee of the Board, consisting of Rev. Dr. Durbin, Rev. Dr. Peck, and Rev. Dr. Terry. The farewell meeting in Boston, was one of much interest.

COMMENCEMENT AT HARVARD UNIVERSITY.—The annual Commencement exercises at Harvard College will commence on Sunday next, with the delivery of the Baccalaureate sermon by Prof. Huntington, preacher to the University. The next feature of the Commencement will consist of the annual address before the graduating class, to be delivered by Hon. Edward Everett, on Thursday next. Class day falls on Friday, the 19th inst.

XUM

Sunday Labor in the Post Office and on the Canals.—We record the defeat of Mr. Brown's measure for relieving the employees in the Post-Office Department, and on the Canals, from all labor or other attendance to their official duties on Sundays. The result was attained after a prolonged debate on Monday night.—*Canada paper.*

British Missions.—The total income of the various Missionary Boards in England for the past year, amounted to over two and a half millions of dollars (£517,037) being an increase of nearly $200,000. The total income and expenditures of the Baptist Missionary Society was about $110,000—an increase of more $10,000. The total number English Missionaries in the field is 1,556. The proportion of the Established Church in this work, is shown by the following figures:—

1. Church of England,	£271,504	718 Missionaries
2. Others,	245,533	837 "

The **Congregational Churches** have had their last link, uniting them with the (O. S.) Presbyterian Church, severed by the passage of the following Resolution of that body:

The Committee recommend that no delegate be sent to any of the Congregational bodies of New-England. One of them has expressly informed us that the correspondence is discontinued by its own act. Others have so far entertained the same design as to refer the question of discontinuance to their District Associations for ultimate decision; and none of them is, in fact, represented at this Assembly except the Evangelical Consociation of Vermont. And although it is due to the Rev. F. Butler, to record our great satisfaction with the eminent courtesy and fraternal spirit with which he has represented his brethren here; yet the Committee have been grieved to find in the published Minutes of their Consociation, at their last meeting, a very offensive resolution, as well as proceedings of a secular and political bearing, which the sense of our ecclesiastical Assemblies seeks to avoid.

The Philadelphia *Presbyterian* remarks on the above action as follows:

The General Assembly, in accordance with what had been anticipated by many, has discontinued for the present the correspondence by delegates with the Congregational bodies of New-England. For several years this has been regarded as a result which sooner or later was inevitable. Neither Christianity, courtesy, nor the claims of good neighborhood required that the Assembly should submit, year after year, to be lectured as to their duties and presumed delinquencies on a subject they were at least quite as well acquainted with as those who have undertaken to enlighten them.

Williams College.—William Pitt Palmer, of New-York, has accepted an invitation to deliver a poem before the Alumni of Williams College, on the 4th of August next—the day before the annual commencement. Mr. Palmer was graduated at Williams College in 1828.

The Bible and the Sultan.—At the 53d Annual Meeting of the British and Foreign Bible Society, the Report, read by Rev. Mr. Baird, says:

In Turkey, a copy of the Scriptures has been officially presented to the Sultan. The Sultan has not received the Bible in idle curiosity, for it is well known that portions of it were, by his desire, read to him every day, and that he took a deep interest in its contents.

Rev. Dr. Ross, of Slavery memory, is from Ala., and while the Assembly was in session at Cleveland, he occupied one of the pulpits there. A correspondent of an Eastern paper tells the following story:

Dr. Ross, one of the principal champions of the divine right to enslave Africans, preached on Sunday in one of the Presbyterian churches of Cleveland, and accidentally blundered upon an unpleasant heresy in the opening hymn. The first four verses went off swimmingly, but on coming to the fifth, the reader's face turned suddenly the color of a blood beet, and his voice sank almost into a whisper. *It pronounced a curse upon the oppressor and breathed a prayer for the suffering bondman.* Shades of the Supreme Court and the fugitive law, what a position was that for a minister who openly contends that Slavery is of God, and sanctioned and sanctified by heaven! The reverend gentleman was for a moment nonplussed—the situation was uncommon tight—but he rallied, and proved himself equal to the occasion, by shouting to the singers, with a face like an Indian Summer sunset after a storm, "*you will omit the fifth verse.*"

City Intelligence.

The Comet's approach excited apprehension in some quarters, and on Saturday the crisis was reached. That was the day when the fatal event was to be experienced, and such was the feeling in some neighborhoods that a perfect panic existed. This was seen especially at the Savings Banks in New-York, where, it is said, few if any deposits were made, compared with the usual numbers. Some of these credulous people no doubt were sadly disappointed. Perhaps some of them were rather annoyed that their wise predictions had not been verified.

Appleton's Metropolitan publishing house on Broadway is already one of the most extensive on this continent. Yet it is to be greatly enlarged, the firm having purchased the lots immediately in the rear of their premises, corner of Broadway and Leonard street, with the intention of enlarging their present store. When the addition is completed, they will have a salesroom with a width of sixty feet and a depth of one hundred and fifty. The estimated cost of the improvement is $15,000.

The **Public Parks** in New-York were never more beautiful than last week. But this week the canker-worm is in full play, destroying everything of a vegetable kind. No tree seems to escape their ravages, and Washington Parade Ground and Union Square are almost deserted, so abundant are the worms hanging in festoons. Last Sabbath more than one lady had the honor of carrying to church a "canker-worm" among her bonnet trimmings.

The **State** Temperance Convention is in session at Albany. It is expected an unusual interesting session will be held, as the new Temperance Law will be fully discussed.

Anniversary of the Colored Home.—The sixteenth anniversary of the Colored Home, situated on 65th street, near 1st avenue, was celebrated on Thursday afternoon, the large room of the Institution being well filled with aged and infirm colored people, colored children, and a large number of white ladies and gentlemen interested in the welfare of the Institution.

The exercises were presided over by the Rev. Mr. McFarlan, and consisted of reading of Scriptures by the Chairman; singing by the audience; prayer by Rev. Mr. Rea, an aged colored gentleman; reading of the annual report by Rev. Mr. Wells; singing by the children; remarks by Rev. Mr. C. Ruck, Rev. J. Thompson, Rev. Mr. Weels, J. B. Wakeley, Mr. Scott, Rev. Mr. Wilson, and Mr. Spellman.

The inmates of the Colored Home for the past year have been as follows:

Number remaining May 1st, 1856	298
Number received since May 1st, 1856	357
Number of Births since May 1st, 1856	17
Total	672
Of these have died	82
Discharged *pro forma*, or dismissed	287
	369
Leaving now in the Institution	303

From the Treasurer's Report it appears that the total amount received during the year was $12,420 85. Expended, $12,335 87. Amount on hand, $84 48.

The Report of the Resident Physician shows that the whole number remaining under charge in the Hospital January 1, 1857, was 413, of whom 306 were females, and 107 males. Whole number under charge in the various departments of the Institution during the year 1856, 876.

The **battle** of Bunker Hill was celebrated in Boston yesterday with remarkable enthusiasm. Many distinguished citizens were present. One of the finest New-York regiments, nearly 500 strong, was in the procession, and added greatly to the display. It is well that an event of such importance in the history of this Republic should be warmly commemorated.

Official Swindling.—The way in which things are managed in this great city is a stigma on a free government. Contracts are seldom half performed, but the pay is always secured. The streets are filthy beyond description, yet the contractors who have agreed to keep them clean, get their pay even without redeeming their obligations. The city pays an immense amount for filling up a new portion of the Battery, while the man who contracts to have it done, charges everybody who dumps a load of gravel there eight cents for the service. While they pay for this privilege, they are doing just the work the city is taxed heavily to pay the contractor for having done. The city pays, and those who actually do the work also pay, thus twice swindling the city.

Sad Bereavement.—How true it is that we know not what a day or an hour may bring forth. A gentleman and his wife left this city a few days since on the great railroad excursion to St. Louis. Everything promised well at the outset, but the close was under a dark cloud. A son at school in Connecticut was drowned, and while on this journey of pleasure the telegraph turned their joy into mourning.

Pearl Finding seems to be turning up in different parts of the country. Since the Jersey Pearls were found, muscles in the streams in different localities are having their inner surfaces examined, and in quarters least expected precious deposits are discovered. In Oswego county, Western New-York, large numbers of small pearls have been found, and the business of exploring brooks and ponds for fresh-water muscles is quite engrossing the population.

Boy Wanted.—An advertisement in one of the city papers last week for a boy, brought to the doors of a Broadway store next morning nearly a hundred of these unoccupied youngsters. What a pity that these superfluous youths could not be scattered among the farm houses of the neighboring States, and there educated to useful industry and as good citizens. Idle boys are only the germs of vicious men.

Rudd & Carlton will have ready for delivery in a day or two, "Nothing to Wear," from Harper's Weekly, a beautiful satirical poem. It is charmingly illustrated, and the whole will make some sixty pages of rare, elegant letter press print.

The **Winter** has been very destructive of shade trees in the streets and public Parks of the city. In one street, adjoining Dr. Hutton's church on University Place, some four or five large trees contiguous are dead.

Slavery, exerting such an omnipotent power in every department of the country, in every quarter arrests attention. The late election of a Free-soil Mayor in St Louis has had an extraordinary effect upon that city and its prosperity. It is the first open demonstration in Missouri in behalf of free white labor. Having once been made, its friends multiply in numbers and courage with astonishing rapidity. The cause of freedom is strengthened by it in every Slave State, and emancipation will advance in Missouri, while Slavery will recede down the Mississippi River. The St. Louis *Democrat* remarks:

"The successful inauguration of the emancipation movement in Missouri, by the election of John M. Wimer as the Mayor of St. Louis, has already borne fruit in the tremendous rise of real estate, not only in St Louis but throughout the entire State. It is well known to all owners and purchasers of real estate that the sales this Spring have been three-fold as great, and at a greater increase of price, than ever before obtained in this city. The same is true of the State. Never has there been such a demand for Missouri lands, and never before have such prices been obtained as during the present Spring. Heretofore the emigration from the Free States has directed itself upon Iowa, Wisconsin, Minnesota and Kansas. Now much of this great tide has turned itself upon Missouri, and the reason of this is undoubtedly to be found in the fact that the movement for free labor which has so recently triumphed in St. Louis, and which has shown a vitality that bids fair to become victorious in the State, has drawn attention to the rich lands of Missouri, and holds out the promise that they are not long to be cursed with the incubus which has so long made them barren and unprofitable."

John C. Stevens, an eminent citizen of New-Jersey and a man of large wealth, died last week at Hoboken, aged 72 years. He was one of the brothers of that name, largely connected with railroad and steam-boats, and was a man of rare genius and energy.

Exciting Spectacle among Indians.—The recent Indian outrages in Iowa and Minnesota recall a spectacle witnessed in the latter territory less than three years since, by some New-York ladies and gentlemen. A party were on a visit to the officers at Fort Ridgley, about two hundred miles West of St. Paul, where they were invited to be present at a grand Indian ball play. This occurred about twenty miles from the Fort, near the scene of some of their recent reputed outrages, and probably by the same lawless band of wild Indians. At that time there was scarcely a white settlement between St. Paul and Fort Ridgley, and none beyond, but emigration has rushed in like a flood since, and taken possession of what three years since was almost undisputed Indian territory.

The Sioux, Foxes and other wild tribes had challenged each other to a grand combat in ball playing. $1,000 in Government presents were to be the fruit of the victory. Our New-Yorkers, including ladies, made arrangements to be present, but these Indians were known to be hostile to the whites, and to be present was not without its hazards. But in company with a party of officers they resolved to go, all arming themselves, even the ladies having Colt's revolvers in their girdles. They reached the spot after a hard ride in government wagons. The Indians were already on the ground, in numbers about 800, including squaws and children. Nearly all the wild Northwestern tribes were present by delegations, and the ground was marked off and everything ready for the contest.

Our lady friends represent the scene as one of thrilling interest. The country was eminently beautiful—a wild, unbroken rolling prairie. Here were the real natives of the forest, in all their hideousness from nudity, horrid paint and rude decorations. Noble specimens of physical development but coupled with the lowest moral degradation. The signals were given, when nearly a hundred warriors, the picked men and most distinguished braves, entered the play ground. The ball was thrown up, and the rush for it was terrific. Each being armed with a club, and all eager for the strife, the first onset was fearful, the outcries appalling, and the spectacle such as caused even our "pale faces" to shudder.

The contest was kept up vigorously during the day, with intervals of rest, and yet in the midst of all the excitement, no outrage was committed and no rule of the game violated. In one instance, a young chief took up the ball and fled, in violation of one of the rules. Instantly a dozen ferocious, quick-footed savages were in pursuit, with up-lifted clubs, and fleeing as if for life, he passed the boundary. Had they reached him, his life would have been the forfeit, according to the rules of the game.

The struggle was continued through the day without a victory on either side, and the next day it was renewed. Our "pale faces" mingled freely with the Indians during intervals of the game, and were treated civilly, but with indifference. In ordinary parlance it might be called the "cold shoulder;" but there was nothing in manner or conversation hostile or actually offensive. The officers and ladies, on their return, reached the fort that night about 10 o'clock, in the midst of a storm of thunder and lightning, such as only the West and the tropics can produce. But they were well repaid for their exposure and fatigue, and they still recount with delight what they saw at this wild and frantic Indian ball play.

General Intelligence.

Four Days Later from Europe.

The steamer Vanderbilt, Captain Wilcox, arrived on Sunday morning from Southampton, which port she left on the 3d inst.

The Council of the Liverpool Chamber of Commerce have issued a call for a public meeting in that town, on the 12th of June, in order to adopt measures for a securing a supply of cotton adequate to the requirements of the country.

That part of the Atlantic Submarine Cable lying at the factory of Glass & Co., Greenwich, had barely escaped destruction by fire, some of the adjoining buildings to those containing the cable, having been burned down.

The West India mail steamer Parana had arrived at Southampton with over $3,000,000 in specie.

The Russian Grand Duke Constantine paid a strictly private visit to Queen Victoria, at Osborne, arriving there at noon on the 30th, from Cherbourg. His Imperial Highness was saluted by the ships of war assembled there for the purpose, and the American frigate Susquehanna, then lying in the roadstead. The Susquehanna immediately afterwards sailed for Gravesend. The Grand Duke remained at Osborne no longer than Sunday evening, when he embarked on board the Queen's steam yacht Osborne. At 5 o'clock Monday morning, sailed for Calais, under salutes from the battery at Cowes, and the fleet at Spithead.

Thirteen hundred houses have been burned down by a great fire in the Turkish capital.

The little Archduchess Sophia of Austria, died at Buda on the evening of the 29th ult.

A despatch from Constantinople states that the subscription list of a banking scheme started by native firms, had reached £1,800,000.

The Spanish census is nearly completed, and the result will, it is said, show a population of 17,000,000 souls.

A private letter from the Persian Gulf, received through Bagdad, announces that on the 21st of April, the British troops evacuated the town of Mohamnerah, of which they had taken possession in March.

Brussels has been the scene of a popular turmoil, which at one time assumed the features of a serious political demonstration. It took its rise in a warm and exciting debate in the Chamber of Representatives, on "charitable institutions." A sentence uttered by one of the members was loudly cheered by the spectators in the gallery, when the President gave orders to the huissiers to clear the gallery. Soon afterwards a number of men forced their way in, and the Chamber was again cleared by the troops, and orders given to strengthen the military posts outside. The ferment spread to Antwerp and several other Belgian towns. The mobs broke the windows of several monasteries and Jesuits' colleges. The King was very popular. Numerous arrests were made. At latest dates order was restored in most places.

The recent storms in France had occasioned great damage to the vines and crops in many of the communes.

Vague rumors were current of another attempt on the life of the Emperor, while on a visit to the Artillery Museum, but they were apparently unfounded.

Two Weeks Later from California.

The steamship George Law, from Aspinwall, arrived at New York on Friday. She brought California mails of May 30th, two weeks later news, and $1,900,000. The mines were yielding well. Another indictment has been found against Bates, the State Treasurer.

From Oregon there is nothing of importance. Affairs on the Isthmus were quiet. The Granadian Administration will not accede to the demand of the United States. There is nothing from Nicaragua. The revolution in Peru was suppressed—the Insurgent fleet surrendered to the Government.

The Panama *Star* expresses strong fears that Gen. Walker, in conformity with threats made by him after his capitulation, will return with another army of fillibusterers to the Isthmus, and regrets that Gen. Mora did not bind him and his officers in the terms of capitulation, never again to put foot on Central America.

The California papers give details of a massacre, by Mexicans, of Col. Crabbe and party, which seems to have been attended by instances of unusual cruelty. Crabbe himself was led out alone, tied with his arms above his head to a post, and then riddled with 100 bullets.

Intelligence from San Juan del Norte states that over 100 of Walker's men were still at that place, destitute and sick.

More Emigrants for Salt Lake.—Another party of foreigners, numbering some 600 souls, passed through Chicago recently, on their way to the land of the Latter Day Saints. They were under the leadership of one Corley, a Mormon, who is familiar with all the mysteries and formulas of the city of Salt Lake. They are from Norway, Sweden, and Denmark, and embarked for this country at Liverpool on board the ship Westmoreland. They landed in Philadelphia on Thursday last, and immediately began their onward journey to the West.

Personal.—Mrs. Patten, the woman who so heroically navigated a ship into California, after her husband lost his mind, is now dangerously ill in this city with typhoid fever, consequent upon the fatigues and exposure incident to the voyage, and her untiring devotion to her husband. Capt. Patten, we regret to add, has lost both his sight and hearing.—*Boston Transcript.*

Ambassador to Russia.—President Buchanan has tendered this appointment to John F. W. Pickens, of South Carolina, and this in the most complimentary terms. Whether Col. Pickens will accept is not known. His friends will probably urge his claims to the United States Senate.

Burying Gold.—The *Alta California*, received by the last steamer, says:—"It is estimated by those fully competent to judge of such matters, that more than fifteen millions of gold now lie buried in the ground in various parts of the State, secreted solely for safe keeping."

A **lot** of fifty cattle arrived yesterday at Westfield by railway from Cape Vincent, N. Y. They were purchased by a Connecticut dealer in Canada, where the scarcity of fodder has caused the death of a large number from starvation. The price paid was $1 per head, to which add $5 freight, and the cost is $6 per head.—*Springfield Argus, 6th.*

Importation of Stock.—A Liverpool paper mentions the shipment from that port of a lot of 85 animals for Philadelphia, consisting of cattle, horses, sheep, and swine. They were selected with great pains, and are of very superior quality, having most of them taken prizes at several of the agricultural fairs of England. One of the cattle, a two year old heifer, cost 250 guineas. The entire lot is to be taken to Illinois.

Judge Lecompte, Chief Justice of Kansas, is to be removed, and Judge Williams has just been appointed Associate Judge.

The old Colonel Talmadge place in Litchfield county, Conn., one of the most desirable spots in all Litchfield county, and worthy to be forever cherished for its associations with the Talmadges, has been purchased from its recent owner, G. H. Hollister, the historian, by William Curtis Noyes, a distinguished lawyer of New York City.

Steamboats on the Danube.—The *Christian Advocate and Journal* has an interesting letter from Hungary, written by Mr. H. Winter, an American ship builder, who is building boats on the Danube for the Danube Navigation Company. This Company have about $17,000,000 invested. They have 96 side-wheel steamers, 19 propellers, 450 barges, and 150 landing bridge boats and coal tenders. All the steamers and barges are built of iron. The writer says—"The two boats which I now have on hand are getting along very well. The engines are on the usual Hudson River boat principle, with walking beam. These boats were modeled by the late Mr. George Steers. The water lines are the same as those of the John Nelson, of New-York. The boats will cost about $112,000 each.

Effect of Grief.—The Delaware *Republican*, in announcing that young Worrall, formerly of that State, is to be hung for murder in Missouri, on the 19th of June, says that "grief has had its effect upon his parents. His mother is very ill, and his father is undoubtedly insane."

The Wheat Crop in that part of Southern Illinois called "Egypt," promises to be finer than ever before. One farmer calculates to get thirty bushels per acre from his two hundred and fifty acres.

Connecticut Liberality.—The appropriations made from the Connecticut State Treasury, during the past five years, for benevolent, literary, and patriotic purposes, show the handsome aggregate of $268,966,96.

New Wheat.—Samples of new Georgia wheat have been exhibited at Augusta, which were exceedingly fine. The *Constitutionalist* says:

"The yield of wheat on the farms near Augusta is very promising, and in a few days cutting will be over, and threshing will commence.

"We believe it is the general impression that the wheat crop of Georgia and Tennessee, and we might include the whole country, has never presented a more flattering appearance for an abundant yield."

Jenny Lind Coming to America.—A correspondent writes that he saw Jenny Lind Goldschmidt in Dresden, that her three year old boy is a fine one, her voice musical as ever, and that she will probably settle down permanently either in England or the United States within six months. The writer says she will revisit America in any event, because she likes the country and the people.

Winter in the Lap of Summer.—There were, on the first day of June, masses of frozen spray and snow, fifty feet in solid thickness, under the American side of the Falls of Niagara. A heavy rock thrown upon them makes no more impression than upon hard ice.

City Mortality.—The City Inspector reports 353 deaths during the past week—a decrease of 19, as compared with the return of the week previous. The following statement exhibits the number of deaths during the past two weeks, among adults and children, distinguishing the sexes:

	Men.	Women.	Boys.	Girls.	Total.
Week ending May 6	68	61	129	114	372
Week ending June 13	66	64	126	99	353

Among the principal causes of death were the following: consumption, 58; convulsions (infantile), 31; inflamation of the lungs, 12; scarlet fever, 16; marasmus (infantile), 17; dropsy in the head, 18; measles, 4; small pox, 7; croup 8.

Terrible Calamity in the Gulf of Mexico—Burning of the Louisiana.—The New Orleans and Texas papers bring accounts of a dreadful calamity, in the burning of the steamship Louisiana, in the Gulf, some eight miles to the southeast of Galveston, on the morning of the 31st of May. The fire originated, it is supposed, in some hay stowed between the decks. Some fifty or sixty persons are missing, though it was hoped some of them would be picked up by the boats reconnoitering the Gulf in the vicinity of the catastrophe.

Connecticut Tobacco.—The Springfield *Republican* says: "In the Connecticut valley a larger surface will be devoted to tobacco this year, we believe, than ever before. The article maintains so high a price, that a good crop is, beyond doubt, more profitable than any other.

Virginia Emigration Movement.—The Wheeling, Va., *Intelligencer* announces, on reliable authority, that there are extensive movements among the largest landholders in that State, to dispose by wholesale of immense tracts of country to Eli Thayer's company, to be sold to bodies of settlers now about emigrating from the Eastern and Western States; also that Kentucky and Tennessee have been bidding for the attention of the company, and it is probable that considerable purchases will be made in those States.

Strawberry Trade.—Captain Arrowsmith, of the Keyport steamer, brought to this city, on Saturday last, 832 barrels of strawberries, (about 15,000 baskets;) they were sold for more than $6,000. One basket contained only three berries that measured three and a quarter inches each in circumference. The season has only just commenced. This was last week, things are doing better now, and the berries are sweeter.

Still Another Victim.—Major George McNeir, who was attacked on the 8th of January last with the National Hotel disease, died last week in Washington. His death will cast a deep gloom upon his old associates of the war of 1812, who must soon follow him in the course of nature. He was 64 years of age.

Profits of Farming.—Mr. John Anderson, of Germantown, Bergen County, owns a farm nearly a mile in length, twelve acres of which are devoted to farming purposes. He spends about $2,000 per year for manure and other fertilizers, and receives in return about $1000 per year from each acre, making, above the cost of manure, labor, seeds, &c., from $6,000 to $8,000 clear profit. Out of a patch of rhubarb 16 feet wide by 180 long, there has been this season over *fifty dollars' worth*, and the gardener states that a larger quantity is now ready for market.

Americans in Europe.—It is stated that prior to 1850, the number of Americans that indulged in a "tour of Europe," did not exceed 7,500 in any one year. Now, the number who cross the water, annually, for an airing, has swelled to 35,000. How much of an effect has this travel on our exchange?

Business Notices.

J. R. Stafford's Family Receipt Book

Has been enlarged by the addition of 100 selected French and other new Foreign Recipes for Cooking, Baking, making Creams, Pastry, Preserves, &c., as now daily and exclusively used in the celebrated

METROPOLITAN HOTEL, Broadway, New York,

which is one of the largest and best Hotels in the World. These valuable recipes which have been obtained at a very great expense, have been copyrighted, therefore cannot be found elsewhere.

The Book also contains more than 150 other Recipes and Receipts which are of great importance to

Housekeepers, Nurses, Mechanics and Farmers.

It also contains a brief, but comprehensive account of the principal Diseases, explaining what usually causes and what will most effectually cure them. These explanations are made clear by reference to the

24 Splendid Anatomical Illustrations of the Human Body!

which are also contained in the Book. I will send this valuable Book by mail, *free of postage*, on receipt of 12 Cents or Four Letter Stamps.

I have also published a very important

LETTER OF ADVICE TO LADIES,

which I have illustrated and explained by SIX ANATOMICAL ENGRAVINGS. Every woman (especially every mother) should possess a copy of the Letter and Engravings, which I will send free of postage on receipt of SIX cents, or two letter stamps.

AGENTS WANTED in every county. Books not sold may be returned. Great inducements offered. Address J. R. STAFFORD, Practical Chemist, No 16 State st., New-York.

Important to All.

[From the Philadelphia City Item.]

"We are truly happy that Dr. Wesley Grindle's Celebrated Magic Compound, a remedy so justly renowned for its unprecedented success for the cure of Pulmonary Diseases, is meeting with such a tremendous sale. Josiah S. Grindle, (brother and late partner of Dr. Wesley Grindle,) who has always conducted the business is now sole proprietor; and the public can rest assured that this now enormous business will be carried on with the same integrity.

"His remedy, from what we have seen and heard, seems to be a remarkable cure for that hitherto terrible foe to human happiness and life, Pulmonary Consumption! Hundreds have been permanently cured, who were pronounced incurable by the most skilful physicians, and given up to die. It is, no doubt, a fact, and statistics are being collected to prove the assertion that in towns where Dr. Grindle's medicine has been, and is being used, the mortality from this disease is greatly diminished! And in exact proportion to the sale of the medicine, there has been an astonishing decrease in the number of deaths from consumption.

"This, then, is no quack nostrum, but a great remedy! And we cannot too earnestly recommend it for the cure of all pulmonary complaints, and do candidly advise the afflicted to obtain it at once. Dr. Grindle has persevered until, at last, we verily believe he has found the very remedy that was designed by Providence for this disease. Reader! do not allow your friends to fall into early graves, when you have the means within your reach to snatch them from the frightful doom!"

Prices.—One box, $2; three boxes, ordered at one time, $5; half dozen, $14; one dozen, or any number greater, at the rate of $2 a box.

The postage in the United States, not over 3,000 miles, is fifteen cents a box; over 3,000 miles, fifty cents a box. In all cases where the postage must be pre paid, the amount should be enclosed in money or stamps.

JOSIAH S. GRINDLE (brother and late partner of Dr. Wesley Grindle,) Sole Proprietor, to whom all orders must be addressed. Also, Sole Proprietor of Grindle's Ancient and Celebrated Japanese Life Pills.

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"COSTAR'S"
"COSTAR'S" RAT, ROACH, &c., EXTERMINATOR.
"COSTAR'S" Put up in 20c., 35c., 65c., $1, $2, $3, & $5 Boxes.
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"COSTAR'S" BED BUG EXTERMINATOR.
"COSTAR'S" Put up in 25c., 50c., 75c., $1.50, $2.50 and
"COSTAR'S" $4.50 Bottles.
"COSTAR'S"
"COSTAR'S" ELECTRIC POWDER, for Ants, &c.
"COSTAR'S" Put up in 25c. and 50c. Boxes
"COSTAR'S"

Principal Depot, No. 388 Broadway, New-York, and sold by DRUGGISTS and DEALERS everywhere in the United States, Canadas, West Indies, and South America.

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Notice.

ST. VITUS' DANCE CURED—By an outward and harmless application, which can be relied upon. A cure will be guaranteed, and no charge whatever will be made until the patient is cured. W. J. M. FISH, 67 Johnson st., Brooklyn.

References.—M. Hollander 2 Liberty st., New-York. Wm. Rudkin, 100 Fulton st., N.Y. Richard Jones, American Ex. Bank, New-York.

Diseases of the Eye and Ear.

Dr. J. Henry Clark, author of "SIGHT AND HEARING; HOW PRESERVED AND HOW LOST," will be at his office (the residence of the late Dr. W. C. Wallace), No 286 Fourth street, New-York, opposite Washington square, on Mondays, Wednesdays and Fridays, from 12 to 3 P.M.

Chichester's Dyspepsia Specific!

Cures, without physicing, *Piles, Sick Headache, Costiveness, Jaundice, Heartburn, &c.* Made from Garden Vegetables. One or two drops at a dose. Is also a sure preventive of dysentery and sea sickness. 50 cents, by all druggists. W. K. HICKS, Proprietor, 101 Wall street, New-York. By enclosing $1, we will forward 2 bottles free of expense.

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ROBERT M. PATRICK, Sole Manufacturer in the United States of the above celebrated Safes, and Patent Powder Proof Defiance Locks and Cross Bars, the best Safes and Locks combined in the world. Depot, 192 Pearl street, one door below Maiden Lane. Manufactory, Nos. 60, 62, 64 and 66 Cannon st.

Wilder's Patent Salamander Safe,

The great fire-proof Safe of the World,
ARE WARRANTED FREE FROM DAMPNESS.
Depot No. 122 Water street, near Wall, New-York.
B. G. WILDER & CO., Patentees and Manufacturers.

Tasteless Medicine.

HEGEMAN, CLARK & CO.'S solution of citrate of magnesia, a mild cooling saline aperient more active than Congress or Seltzer water, and as agreeable to the taste as a glass of soda water. Prepared by HEGEMAN, CLARK & CO., Chemists and Druggists, Nos. 165, 273, 511, and 756 Broadway.

"Dalley's Magical Pain Extractor"

Is a safe, sure, and speedy cure for any species of INFLAMMATION. Nor does it matter whether inflammation is caused by mechanical means or accident, such as
BURNS SCALDS CUTS, CHAFES, SORE NIPPLES, CORNS, BUNIONS, BRUISES STRAINS, BITES, POISON, CHILBLAINS &c., &c.
All orders addressed to C. F. CHACE, 165 Chamber street, New-York.

The Imperial Photograph,

A unique application of the art, surpassing in effect, of unusual size, and presenting the combined advantages of painting and finish with the truth of the Camera, is pronounced by the most distinguished connoisseurs—Bryant, Dana, Willis, Tuckerman, and Lowell—to surpass any previous result of the Camera.

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1857.

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D. DEVLIN & CO.,
Nos. 258, 259, and 260 Broadway.

Furnishing Goods.—We offer a large and superior stock of every description of Shirts, Gloves and Under Garments for Spring and Summer Wear. Special attention is now paid to the manufacture of Shirts of the newest styles, either ready made or made to order, and at moderate prices.
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1st. It is the *Cheapest* preparation for the Hair ever made.
2d. It is pronounced by all to be the *Most Beneficial.*
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4th. It is the *Cleanest* and most *Carefully Prepared.*
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Marriages.

On Tuesday, June 2d, at the residence of the bride's father, according to the ceremony of the Society of Friends, and subsequently by Rev. E. W. Stoddard, at the Presbyterian Church in Amenia, Walter F. Concklin, of this City, to Emilie, daughter of Henry Sisson, Esq., of Lithgow, Dutchess Co.

In Bloomfield, N.J., on Saturday, June 13th, by Rev. J. S. Gallagher, P. W. Fobes, Esq., of Syracuse, N.Y., to Mary C. Gallagher, daughter of the officiating clergyman.

In Kalamazoo, Mich., on the 3d inst., by Rev. T. C. Hill, Mr. Charles B. Smith (of the firm of Newton & Smith) to Mrs. Mary Ann Miller, all of Kalamazoo.

Deaths.

In Marengo, McHenry county, Ill., May 6th, Hannah C., wife of A. H. Clark, in the 46th year of her age.

Her illness, which was short but extremely painful, she bore with great calmness and fortitude, and having lived devoted to her Savior, she died rejoicing in his love.

Notices.

ALLEN ST. PRESBYTERIAN CHURCH.—The 6th of the six Lectures on "Religious Decision as an Element in the Character of Young Men," will be delivered by the pastor, Rev. George C. Lucas, on Sabbath evening next, at 7½ o'clock, before the "Young Men's Association" of this church.

CITY TRACT SOCIETY.—A regular Monthly Meeting of the Board of the New York City Tract Society will be held at No. 39 Bible House, Astor Place, next Monday evening 22nd June at eight o'clock, when all the members are requested to be present.
ISAAC ORCHARD, *Secretary.*

THE SIXTH of a series of Sermons under the auspices of the American Juvenile Temperance Society, will be preached on Sabbath evening, June 20th, at 7½ o'clock, in the Baptist Church, corner Bedford and Downing streets, by Rev. John Dowling, D.D. A collection in aid of the Society will be taken.

THE THIRD PRESBYTERY of New York will meet by adjournment in the Session Room of the Mercer Street Church, on Friday next, June 19th, at 3 o'clock P.M.
D. D. TOMPKINS McLAUGHLIN, Clerk.

THE THIRD PRESBYTERY of New-York will meet on Tuesday, July 7th, at 7½ o'clock P.M., in the North-west Presbyterian Church, (50th st near Broadway,) and be opened with a Sermon by the Moderator.

The Presbytery will meet for business the next day, at 9 o'clock A.M., in the Session Room of the Mercer St. Church. The Records of the Sessions are to be presented for examination.
EDWIN F. HATFIELD, Stated Clerk.

PRESBYTERY OF UTICA.—The semi-annual meeting of this body will be held at Verona, on the last Tuesday (30th) of the present month, commencing at 11 o'clock A.M.

The Presbytery sermon will be preached and the Sacrament of the Lord's supper administered, in the afternoon of the same day. Services to commence at 2 o'clock.
S. W. BRACE, Stated Clerk.
Utica, June 5, 1857.

THE PRESBYTERY OF BATH will meet in Howard, the 30th inst., at 2 o'clock P.M.
H. PATTENGILL, Stated Clerk.
Hornellsville, June 4, 1857.

THE PRESBYTERY OF COLUMBUS will hold its next stated meeting in the Presbyterian Church of Baraboo, on the last Tuesday (the 30th day) of June, 1857, commencing at 2 o'clock P.M.
C. E. ROSENKRANS, Stated Clerk.
Columbus, June 2, 1857.

THE PRESBYTERY OF CHEMUNG will meet at Monterey, on Tuesday, 30th inst., at 2 o'clock P.M.
CHARLES C. CARR, Stated Clerk.
June 8th, 1857.

THE PRESBYTERY OF TROY will hold its next stated meeting at North Granville, on the last Tuesday in June, (30th) at 2 o'clock P.M., and will be opened with a Sermon by Rev. J. C. Gibbs, Moderator.

On Wednesday, Rev. C. H. Hubbard will preach, by appointment on the theme, "To what extent ought a minister of the Gospel to make politics a subject of pulpit discourse?" Sessional Records are to be presented at this meeting.
A. BORDMAN LAMBERT, Stated Clerk.

THE PRESBYTERY OF CHENANGO will hold its next semi annual meeting in Greene, on the 4th Tuesday of June, at 2 P.M.
W. M. HOYT, Stated Clerk.

Advertisements.

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St. Nicholas Hotel, New-York, April 20th, 1857.

J. R. Stafford, Esq.,
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I have also seen it effect such magical alleviations, and often permanent cures in cases of Asthma, Bronchitis, Sore Throat, and Piles, that I think all who have thoroughly tested it will agree with me that it should be kept on hand as a Family Necessity.

I place at your disposal the name of a distinguished friend, the Minister Plenipotentiary from a neighboring Republic, who was suffering from an obstinate Erysipelas, (brought on by a sudden and severe change of climate) which resisted the skill of the best medical advisers. As everything else had failed, he applied, at my request, your Olive Tar, using with it your Powders for Purifying the blood, and in a few days was perfectly cured. With a sincere wish that others may obtain said benefit by these invaluable remedies,

I am, sir, very truly yours,
William L. Casneau.

St. Nicholas Hotel, New-York, June 1, 1857.

Dear Sir:—Your Olive Tar is an invaluable remedy for Rheumatism and Gout, as I have tested in my own case, and also in the case of my daughter, who had so severe an attack of Inflammatory Rheumatism as not to be able to turn herself in bed. One night's thorough application cured her.

Very truly yours,
Thos. J. Green.

To J. R. Stafford, Esq.,
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Prof. N. H. Griffin,

HAVING resigned his Professorship in Williams College, proposes to take into his family six boys to instruct in studies preparatory to business or College.

Application to be made before August 1st.
Williamstown, June 5, 1857.

References:

The President and Faculty of the College; Prof. John J. Owen, D.D., David D. Field, LL.D., New York; Rev. Willis Lord, D.D., George L. Sampson, Esq., Brooklyn; Hon. Bradford R. Wood, Christopher Y. Lansing, Esq., Albany; Rev. Duncan Kennedy, D.D., Martin J. Townsend, Troy; Henry M. Field of the Evangelist.

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"It is a beautiful volume, and contains full instruction as to the time and manner of gathering, pressing, and preserving leaves, grasses, flowers mosses, and also as to the ornamental uses to which these may be put. This will be a capital companion for visitors to the country at this season, opening to them a source of recreation at once essential, instructive, and beautiful."

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XUM

Religious Reading.

LOOKING UNTO JESUS.

BY MARY C. AMES.

Jesus, Master, listen to me!
Listen to my burning cry;
Closer fold me to thy bosom
O, my Savior, ere I die!
Who have I on earth beside thee,
Who like thee above the sky!
Sad, I sigh to be more like thee—
Make me like thee ere I die.

Jesus! smitten, tempted, weeper!
Thou wilt succor me, I know;
Never heart like thine was wounded,
With the barb of human woe.
While I weep o'er love's betrayal
While distrust doth hurt me so,
In my sore heart stay the bleeding,
Stay from me the heavier blow—
Grow not weary, O, my Savior!
To no other can I go.

Jesus, tender "Elder Brother!"
Never hath my poor heart found
One to hear its deeper longing,
When unsyllabled in sound.
Human hearts there are that love me,
Human hearts I fondly love—
Not a friend whose love can soothe me
Like the friend I have above.

Jesus, Crucified, Beloved!
Come a little nearer me—
Creeping mists of pain and sorrow
Hide the face I love to see.
Come a little nearer, nearer!
Beautiful I know thou art,
Seeing every other idol
From my bosom will depart—
I am always building altars
To false idols in my heart.

Jesus, Lover, Satisfier!
How my inmost spirit yearns—
How the immortal flame within me
High in aspiration burns.
Knowest thou—thy bosom hearkens
Ever—while the ceaseless cry
From the abysses of my being
Calls for that which cannot die.

Jesus, Victor, Glorifier!
Nearer, nearer come to me;
When thou drawest nigh to call me
Thy face only may I see.
Eyes I love, O, do not darken,
Smiles too dear, O, do not hide,
In life's latest, greatest struggle,
Him who for my sake hath died!
Human love in that dread hour,
Do not my poor heart divide!
Jesus! when I wear thine image,
I shall waken satisfied!

Winona, Minnesota, 1857.

LETTER FROM IRELAND.

DUBLIN, *May 22d*, 1857.

The Irish Synods.

It is quite refreshing, to one who is persuaded that the principles of Presbyterianism are alike founded on Scripture, and in harmony with the constitution of free civilized communities, to witness the periodical meetings of Church courts, in contrast with Convocations and Unions. The State, in the Episcopalian Church, having usurped authority, has made Convocation a farce—meeting and discussing, but dissolved if they approximate a decision; and an overscrupulous regard for popular independence, has nearly the same effect upon Congregational Unions. The representative system combines liberty with authority; secures union in connection with freedom.

Two of the five Synods that constitute the Presbyterian Assembly have held their meetings. Both met on the same day, Tuesday the 13th inst. The business in both was, happily almost wholly routine; indispensable to the peace and healthy action of the Church, but uninteresting to those beyond the immediate sphere of the parties concerned; receiving and deliberating on the reports of Presbyteries, as to the number of students under their cares, the numbers licensed and ordained, the state of religion in the congregations visited, the progress of temperance at home, and of missions abroad, to the Irish, the Colonies, the Jews, and the heathen.

The Synod of Belfast met in Linen Hall Street Church, and was opened by a sermon on Isaiah, 35, 1: "The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." The sermon was by Rev. Mr. Orr, of Portaferry, the outgoing Moderator. After a rapid glance at the history of Christianity as illustrating the spiritual influence of the gospel on the human race, the preacher contrasted Ulster, uncultivated, uncivilized, unchristian, two hundred and fifteen years ago, when the five Presbyterian ministers commenced their labors, amid persecution from the dominant Church, and hatred and hostility from that of Rome, with its condition now, when five hundred are scattered over it; and carrying the gospel that has effected so much there, to Connaught and Munster. Mr. Morehead, of Donacloney, was chosen Moderator.

The Synod of Dublin met in Ormond Quay Church; the opening sermon by Rev. H. S. McKee, was from Ps. 110, 3: "Thy people shall be willing in the day of thy power; in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth. Rev. S. G. Morrison, of Dublin, was appointed Moderator. The business of this Synod was even more routine than that of Belfast; for in Belfast there were some cases that required intervention of the Synod, to adjust differences between ministers and congregations, in the settlement of which Presbyteries had been unsuccessful.

But in both, the progress of church and manse building, of increased ministerial support, and of collections for the missions of the Church, was reported, preparatory to the approaching meeting of the Assembly, as satisfactory. It is gratifying to think, that ere long every congregation shall have a commodious church, and every minister a comfortable manse; and that, as the tide of public opinion in Britain is running strongly in favor of the abolition of grants for the support of particular sects from the National funds, the increasing prosperity and willingness of the people will enable the Presbyterian Church to do without her portion.

Of course the subject of Missions had a prominent place, and especially Missions to our own countrymen. A special public meeting was held by the Dublin Synod, on the evening of Wednesday, when addresses were delivered by several ministers most conversant with the proceedings of the Irish Missions to the Roman Catholics, in the South and West. It is evident that, while not a few have renounced Romanism and are in communion with the Church, and more of the young are in the schools, Industrial and Scriptural, the success of the Mission is more in the way of gradually acting on the public mind, awakening inquiry, removing prejudice, imparting information, and thus preparing the way for the weighing of Romanism in the balances of the Gospel, and the abandonment of its errors and false worship for the truth and purity of the primitive Christianity. And this, it may be added, is quite in accordance with the process of the conversion of nations in ancient and modern times.

In former letters, I have stated that upwards of fifty congregations formed in the South and West—of which so many are in Connaught as to form a Presbytery, even though Scotch, English and Ulster settlers should form the nucleus of each—with Industrial Schools whose pupils clear £25,000 a year by their needles; and Sabbath Schools and Missionary Stations, with attentive scholars and devout hearers, combine to form a mass of proof, that the gospel has not been without its direct and saving influence on many Roman Catholics.

Doings in Dublin.

Awhile ago there were parts of Dublin, like other places in Ireland, where the great mass of the people are Roman Catholics—in particular the Liberty and the South side of the Quays. The churches were deserted; for the few Protestants, either from neglect or fear, did not frequent them, and the clergy resigned them to the indifference they chose. As for Roman Catholics, to enter a church is to incur excommunication as the first step to apostacy; and in truth there was nothing to tempt them to make the sacrifice.

While the missions and readers traverse the whole city, and schools are opened in many parts, two prominent institutions are established in these hitherto impervious localities; on the Coombe in the Liberty, and in Townsend street, off the South Quays. Ragged Schools, preaching, controversial classes, all in large buildings, and all well attended. Townsend St. was opened first; it had its ordeal, and it stood it. The Coombe is undergoing it now. Mobs, organized under the direction of Canon McCabe, and the other priests of Francis Street Chapel, watch in the streets and lanes, dog the children and other attendants, and try to frighten them away. On the evenings of public meetings, they raise a tumult, and insult and abuse and beat any who come in their way.

This course was carried to such a length, that half the police of the city were required to be drafted there; and of these, the bitter papists were of more injury than benefit. The magistrates finding that a conspiracy was formed, possessed of funds to pay any fine, tried to put an end to the wrong-doing by refusing to accept a fine, and inflicting imprisonment. Of course, the conspiracy is denied; the blame is laid on the peaceable and harmless missionaries and their disciples; and Canon McCabe had the modesty to propose to Capt. Larcom, the under Secretary at the Castle, that he should induce Archbishop Whately to abolish the whole thing, and confine the Protestants to their parish churches, where they had accommodations enough. And this at a time when—as the Rev. John N. Griffin, late of this city, now of London, stated at a meeting the other day—the priests in the towns and villages around London are adopting the very plan followed by the Protestant ministers here, instituting lectures and sending out placards and bills, urging the Protestant people to attend.

Some evenings ago, a maniac went into Francis Street Chapel, and evinced contempt for what was going on. The cry was raised that he was "a Soaper," and he was nearly murdered, though a Roman Catholic. The report went abroad, that the "Soapers" were profaning the Chapel; an immense mob collected, and beat and abused all who came in their way, most of the sufferers being Roman Catholics. They demolished the windows of the mission buildings, the neighboring church and school rooms, and any houses known to be those of Protestants.

A Roman Catholic boy had got an idea that transubstantiation was nonsense. His parents assured him that if the "Host" were broken it would bleed. He went to the Chapel, received the wafer, slipped it into his pocket handkerchief, and carried it about in proof that his doubts were well founded. He went into a Wesleyan Sunday School, and showed it to those present; but the teacher reproved him, and ordered him out. The priests immediately trumpeted this as the doings of the "Soapers;" and to the indignation thus excited by false representations, much of the riotous proceedings may be ascribed.

It is in these circumstances, that Canon Pope, of Marlborough St. Cathedral, in his lecture in Saint Patrick's Cathedral, the other evening, gave a list of the relics, idols and trumperies that had been publicly burnt, when taken out of the Cathedral, at the Reformation, and was most eloquently pathetic on the irreparable loss the Roman Catholics had sustained—"A thorn of the Savior's crown," "A bit of the Virgin Mary's cincture," and a whole host of such valuables. It is pretty clear that this, as well as the mobbing, is proof of alarm and desperation. As infallibility requires the perpetual upholding of what Rome has once stamped with its sanction, and as the missionaries take care to produce all the infallible absurdities, the priests have no alternative but to justify them, and employ the mob to insult those who expose them as if they were mockers at religion itself.

Progress.

It is thus apparent that there is progress every way; in the multiplication of the preaching of the Gospel, and other means of grace; in the formation of churches to be the "luminaries" of dark regions; in the weakening of the priestly influence on the public mind, and the destruction of that blind veneration for the priestly character, once so universal; in the exposure of the errors and absurdities of the Romish system, and the ridiculous and idolatrous practices grafted on it, while the clergy are compelled, in self-defence, to justify them; and in the odium which persecuting violence, instigated and encouraged by the clergy, brings upon the Church that sanctions such methods of opposing the truth.

Nor can I help adding, that there is progress in zeal and liberality in the Protestant churches, which have had a reactionary influence in advancing spirituality, self denial and generosity within themselves. There is progress, too, in legislation; the House of Commons having, by a great majority, abolished the direct tax called "Minister's Money," which had been levied in eight or ten towns, including the metropolis, for the support of the Established clergy, and ordered payment to be made out of the ecclesiastical funds of the Church itself. This is a step—and the abolition of Church rates in England must soon be another—towards the relieving of dissenters and Roman Catholics from all support of the dominant sect; preparing the way for that religious equality that reason, constitutional rights and Christianity alike demand.

CULDEE

P. S.—Spooner's motion for the abolition of the Maynooth endowment is lost; and with it Scholfield's for the abolition of all State endowments of religion in Ireland. In the form in which both were put forward, they would have left the Church Establishment untouched. It is for the abolition of that, with the others, that the friends of freedom and equality will contend.

ELDERS.

So much is written about ministers, and so many opinions are volunteered as to what they ought to be, that I am prompted to ask a few questions, not about ministers, but Elders. I live in a quiet village, nestled among the hills in the Northern part of the Empire State. Nature has here lavishingly adorned us with hill and vale, woods and rich pasture lands, brooks and cascades. And we have more: God has planted here a church which has stood for almost a century—a vine of his own rearing, for it has been wet with the dews of divine grace, and cultured by a divine hand. Our fathers are not, and the mothers in Israel have followed in the footsteps of their beloved, but it has been handed down from generation to generation—that in bygone days they were witnesses to revivals of religion, pure and undefiled, and this could not have been, had there not been some efficient instrument in the hands of a superior power. That power we acknowledge to be God, and the instrument a minister. He is an embassador or envoy of Christ; and an Elder, Webster says, is "a person advanced in life, and who on account of his age, experience and wisdom, is selected for the office," but do the elders in all things show wisdom, and have they always had experience in the Christian warfare?

A minister stands *alone* in the position he fills, and buffets with adverse winds, endeavoring to rise above all, while his elders are in a dormant state, but alive enough to moan about the desolation of Zion. When he is at his post wrestling in prayer, and expounding the Scriptures with tearful eyes, are his elders with him in heart? Are they at the church meeting, the prayer-meeting, and teaching or being taught in the nursery of the church, the Sabbath School? Do they go with him hand in hand in the byways, to clothe the naked and feed the hungry? Are they with him by the sick couch, conversing of Jesus and pointing to Calvary? Do they spend the wakeful hours of night in prayer for Zion? Why must our ministers be the targets for so many arrows? It is unkind, unfeeling. If the elders were more prayerful, more brotherlike, and their wives "keepers at home," I think we would hear from parishes fewer complaints about their ministers, and what they should be. Refrain from bitter reproaches, ye who so freely criticize ministers of the gospel, for your words, however lightly spoken, wound more deeply than you can think. Go to God in prayer. He will direct your thoughts. And thus, instead of making your minister sorrowful, you will lighten his cares and encourage his heart.

F. S

Selections.

A Trio of Scotchmen

Dr. Chalmers, perhaps, at first sight might scarcely look equal to his fame, for in repose, his countenance was certainly heavy and his eye dull; but the moment he opened his lips to give even the most ordinary greeting, or ask the most common place question, a flash of genial light revealed the man; and if you found out his class-room at the temporary college in George street, and spent an hour of the short winter afternoon on those dimly lighted and densely crowded benches, you would, in all likelihood, learn the true secret of his power, and be amply rewarded for the trouble. At first, indeed, the reading of the lecture would go on quietly enough, with nothing particular to remark except a certain glow of subdued fervor in the tone; but by and by, on coming to some point in the manuscript which suggested further expansion, or struck him as calling for special application, the lecturer would pause in the reading, raise his head from the desk, and keeping his fore-finger on the line to mark the place, begin his extempore comment with, "Here, gentlemen, I would just say,"—speaking at first only in an animated conversational tone. Gradually, however, you perceived a change, the sibilants came with greater force and frequency, the vowels were broadened, the strong consonants strengthened, the emphatic syllables rendered more emphatic still, until at length kindling with the subject, as new views of its importance crowded thickly upon him—especially if it had a practical bearing, and touched at all upon the future fortunes of the Church—his whole manner would undergo a rapid change; abandoning the manuscript altogether, he would suddenly rise from his chair, the professor's gown fluttering about him as he rose, and reaching over the desk with outstretched arm, flashing eye, and dilated form, burst into a strain of impassioned eloquence, of solemn warning, exhortation or entreaty, that thrilled through the hearer as he sat, making him feel for the moment that he was verily listening to the message of an inspired prophet, though from the strangeness of the accent and manner, he might well believe, one who had been summoned to the work, like the prophets of old, from following the sheep amidst the mountains, or driving the oxen afield, with the herdsmen of Tekoa.

Professor Wilson was in body as in mind the very perfection of manly health and strength, a king of men, every inch a king. Nothing could possibly disguise him, not even the sad-colored garments, the square Puritanic collar, and the low broad brimmed hat that of late years it was his delight to wear. If you saw him on his way to college amidst the crowd in Princes street, or met him facing the blast on the North Bridge, his long, tawny locks floating away from his coat collar before the wind, you would at once recognize in the erect and lofty frame, magnificent chest, firm elastic step, and stout oak cudgel of the Professor, the Christopher North of the *Noctes* and the *Recreations*.

Nor was Sir William Hamilton's appearance less characteristic. Though not so tall as Professor Wilson, he was above the middle height, and the sinewy vigor of his well compacted frame, the strength and penetration of his look, the perfect self-reliance and finished courtesy of his manner, would have at once impressed you anywhere; while on the opportunity of a nearer view in his class-room, it was impossible to see the massive head, decisive yet finely cut features, dark, calm, piercing eye of the lecturer, and listen to his deep, firm, truthful voice, expounding the sentences, or annihilating some obnoxious theory of his science, in problems strong and brilliant as polished steel, without feeling that here at least was a master—one who had learnt the lesson given by the oracle to the wisest of men, who had fearlessly confronted the cruel Sphinx of self-consciousness and read her riddle, who, holding the keys of an invisible world could unlock the hidden mysteries of thought; and having found such a one you might be pardoned if, in the enthusiasm of the moment, you were almost ready to exclaim, with Socrates in the Phædo, "that you would follow him as a god."
—*Edinburgh Essays.*

Duties of a Wife.

The first duty of the wife is *submission*, reverence and deference for the husband. The Bible commands the husband to love the wife, but it does not say one word of the wife's loving the husband; that is taken for granted.

She should acquiesce in the authority of the husband, who should also remember that when command begins happiness ends. She should have submission to the reasonable authority of the husband, not like that of the servant to the master, but a quiet submission which tends to her own advantage more than her husband's.

Some women are weak enough to marry husbands to rule them. Such marriages are always unhappy, as the wife acknowledges she marries a fool, and is obliged to drag him after her all his life, and in the end finds she has less advantage over him than she supposed. Women should submit, as our first mother Eve had the sentence passed on her that her husband should be her desire, and should rule her. A woman should not, however, be submissive in divine matters, but should differ in meekness, leaving God to decide.

The second duty is real and high respect to her husband. If her husband is no model in the eyes of the world, he should be in a wife's; and when the latter thinks meanly of her husband's appearance or talent, the next thing is contempt. When this begins, the delicate sentiment that belongs to the relationship of man and wife is gone forever. If a woman marries a man of stupidity, whom she can't respect, she is the more foolish, and breaks the holy vow to honor, love and obey. A wife should respect the husband when she can't the man, and should never complain of his improprieties, because a seal should be forever set on the improprieties of the husband, which, when broken, destroys the family circle, and makes the wife and husband no longer one. She should not even confide in a mother, for *concealment* is the true path, and these faults should be hidden; and though it bring her to her grave with a broken heart, they should be screwed up in her coffin.

The third duty is quietness and gentleness of spirit. A wife should be cheerful and unmurmuring, and should acquiesce with the husband in the management of the family affairs. He should locate the residence, regulate the family expenses, and have the power of deciding such matters; for on him the responsibility rests to keep the wolf from the door. A wife who complains to her husband because she cannot go to as much expense as some other women, is at once mean, ungenerous and cruel.

She should have the control of her tongue, knowing how to say just the right word in season. She should not try to have the last word, or to talk a husband down, for like an ancient general, another such victory would be her ruin.

The fourth duty is that she should be a help-meet. If a help-meet was necessary in the days of innocence, what is it now? She should be wise and judicious in the management of the household affairs, and should follow the commands of the third chapter of Solomon, which is more than many modern wives do. A part of female education should be to attend to common things, and no fine music, or worsted piece, can take the place of order and neatness at home. Fancy pursuits should be secondary to family duties.

She should have tender conciliation and sympathy for her husband, who comes from the cares of the world to find repose and sincere affection at home, and she should make him forget in its genial sunshine the storm without. In times of sorrow and grief she should be an alleviation, and make the burthen lighter by bearing part of it. But in sickness a wife shows the true woman, which the preacher said the English language was too poor to describe

Woman's love should be constant, and as an illustration he referred to a case in his own knowledge, where a woman redeemed a hundred from intoxication, after twenty years suffering, by her constant love. He also referred to the case of Mrs. Patten, the female captain, who was a true help-meet.

The last duty is that of a wife's helping her husband in the duties of holy life. She should do this by conversation and action, not by continually thrusting religion on him, but by her lowly meekness of deportment, her chasteness of piety, and anxiety for her husband's welfare. Her bread should be cast on the waters, and perhaps would be found after many days.

—*Rev. J. P. Wilson*

The Sermon on the Mount.

The delivery of the sermon on the mount is probably the most striking example of moral courage which the world has ever seen. There are two circumstances which render the occasion on which it was delivered very extraordinary. First, it was a very public occasion. A vast multitude from almost every part of the country were assembled. Judea, the Southern province, and Galilee, the Northern, were represented. So were the Eastern and Western shores of the river Jordan, and many distant cities and towns. From all this wide extent of country, a vast multitude, attracted by the fame of the Savior's miracles, had assembled to hear what this professed messenger from heaven had to say.

Again, it was probably, though not certainly, a very early occasion, perhaps the first, on which the great principles of the gospel were to be announced to men. By this discourse, containing, as it does, so plain and specific an exposition of the false notions of religion then prevailing, the Savior must have known he was laying the foundation of that enmity which was to result in his destruction. But did he shrink? Did he hold back? Did he conceal or cover over one single obnoxious feature of the truth? He knew that the report of that meeting must be spread to every part of the country. As he looked around upon his auditory, he must have seen, here one from a Galilean village, there another from beyond the Jordan; and again, a third who would carry his report to distant Jerusalem; and yet, thus completely exposed, instead of attempting to soften or conceal, he brought out all the distinctive features of prevailing error, and contrasted them with the pure principles of His spiritual religion, with a plainness and point which was exactly calculated to fix them in the memory, and to circulate them most widely throughout the land.—*Abbott's Corner Stone.*

Sunday Morning Christians.

"We have a house full on Sunday morning, and some thirty or forty only in the evening." So said a member of one of our city churches the other day to us. This shows something. It shows that some people are making the effort to be religious on a marvelously small capital. It shows that they care very little about their preacher, or his feelings, or his prayers, and very little about God and His commandments, or heaven and hell. These very self-same stay-at-home Sunday-night professors of godliness, who may be found in almost all of our churches, can be found of the rainiest night at a concert, a show, or a political meeting. Their health and spirits on such occasions are in prime condition. Suppose the entire Christian Church were made up of people who only went to meeting on Sunday mornings, how long, think you, it would be before this world would be converted?—*Western Advocate.*

"Mine's a Religion for all Weathers."

There's a fishing village on the coast of Cornwall, where the people are very poor, but pious and intelligent. Last year they were sorely tried. The winds were contrary, and for nearly a month they could not go to sea. At last, one Sabbath morning, the wind changed, and some of the men whose faith was weak went out toward the beach, the women and children looking on sadly, many saying with sighs, "I'm sorry it's Sunday, but—if we were not so poor."

"But if," said a sturdy fisherman, starting up and speaking aloud, "surely neighbors, are your buts and ifs to break God's law?"

The people gathered around him, and he added, "Mine's a religion for all weathers, fair wind and foul. 'This is the love of God, that ye keep His law. 'Remember the Sabbath day to keep it holy.' That's the law, friends. And our Lord came not to break, but to fulfil the law. True, we are poor; what of that? Better poor and have God's smile, than rich and have His frown. Go, you that dare; but I never knew any good come of a religion that changed with the wind."

These words in season stayed the purpose of the rest. They went home and made ready for the house of God, and spent the day in praise and prayer. In the evening, just when they would have been returning, a sudden storm sprung up, that raged terribly for two days. After the tempest came settled weather, and the pilchard fishery was so rich and abundant, that there was soon no complaining in the village. Here was a religion for all weathers. Remember the words, "Trust in the Lord and do good, and verily thou shalt be fed."

A Pious Wife.

"I would not (said one who was not himself pious) marry any woman who was not a Christian. I would feel it such an honor to share a heart in which God dwelt." It was a fine thought, and deserves to be specially remembered.

You want a friend in whom you can have entire and unlimited confidence; one who can be your counsellor in all circumstances of difficulty or trial; one who is to be identified with you through life, in hope and fear, in joy and sorrow. She is to be a sort of presiding divinity at thy family board, and her countenance the mirror in which must be reflected the faithful image of thy domestic bliss or woe; one who will be discreet, affectionate, and firm in governing her children; in short, who will love you for your own sake, be happy with you in a cabin, and when the storm of adversity or persecution shall have swept away or withered every vestige of earthly comfort about you. Now bear these things in mind; and then to your prayers and the exercise of a becoming prudence, and you will not be likely to fail.—*Bishop Andrew.*

"Dying Rich."

The following very impressive paragraph is to be credited to the Rev. Mr. Ryle:

What an awful thing it is for a Christian to die rich! Imagine *the Master* auditing the accounts of a servant who has left behind him a *million!* If that poor wretch who had but one talent was cast into outer darkness because he had laid it up, instead of using it in his Master's service, what will be the doom of those who, with their millions and millions, (while giving, it may be, a few thousands for decency's sake,) have, year after year, hoarded up countless treasures which they could never use? Think of the poor saints pinched with cold and hunger! Think of the Redeemer's cause languishing for want of that filthy lucre which they held with close fisted selfishness! Yet listen to their talk: "I am but a steward" "I am not my own." "Every believer in Jesus is my brother or sister." What a mockery! Will not this be the Master's language to many a professor: "Out of thine own mouth will I condemn thee?" The above remarks are equally applicable, in principle, to persons who do not possess such gigantic fortunes.

City Religious Press.

The *Chronicle* (Baptist) contains aletter from England, which gives some interesting glimpses of ecclesiastical matters in the metropolis of the British empire:

Your readers will anticipate that during this month the religious world, more or less, especially in the metropolis, has no rest by day, and part of it not much by night. The effect is exhausting in the extreme. I may mention here, the gratification all good men must feel, at the rightheartedness with which the lately appointed dignitaries of the State Church have entered into these meetings Upon the platform of their own societies, and on those two composed of Churchmen and Dissenters, they have appeared, and spoken in tones, and in a spirit somewhat in contrast to their brethren. The Bishop of London, especially, is worthy of note. Bitter is the hostility of the Puseyite press against him; crosses and other signs of paternal feeling, with Roman superstitious feeling he is putting down. The "*Union*," the organ of the more advanced of that faction, threaten rebellion against his lordship, if not a large secession from his camp. It is fond of the sensuous, in sound as well as sight. Loud words, big and portentous; but that is all! Beyond this these gentlemen will not go. Dr. Pusey is dangerously ill. The ecclesiastic farce is now going on. The convocation of the province of Canterbury is now in session. That of York met for two or three hours, and was dismissed much against the will of some of the clergy. But opposition would have been rebellion. His Grace of York wished it, and the subordinates had no choice. In the former greater latitude is allowed. Government indulges them with a day or two. It is a great boon, and it is of great service. It is, in more senses than one, an ecclesiastical safety-valve.

The *Independent* characterizes the proposed meeting of pro-slavery churches in Washington, during August, as follows:

A new branch of the Church of Latter Day Saints is announced to be organized in the city of Washington, on the 26th of August. The main feature of this Church is that it seeks to swallow up all evil bodily, by incorporating existing institutions of wickedness into the Church itself. Unlike that new Jerusalem into which there entereth nothing that defileth, this Church of the Latter Day Saints accepts every organic iniquity as it exists. A branch of this Church has for some time existed in Utah, which is just now attracting a good deal of notice. The peculiarity of that Church is, that while it is made a sink of all uncleanness, holding within its bosom fornicators, polygamists, adulterers, and all workers of iniquity—"the *subject of Polygamy* is utterly eschewed," and "the agitation of the question is unknown." Whoever should presume to question the lawfulness of that system of abominations, would at once be made to feel the terrors of excision.

A new branch of this Church is now to be organized, for the purpose of conserving that organic social iniquity, which on this side of the Rocky Mountains answers to Polygamy upon the West. The basis on which this Church is to be organized is, that "the subject of slavery," not *slavery* itself, but the *discussion* of slavery, shall be "utterly eschewed," and the "agitation of that question shall be unknown."

The *Observer* thus alludes to the Mormons:

That such a system is to continue we do not believe. It tends to its own destruction by a law as inevitable as that which sends the habitual inebriate to a drunkard's grave. It is already rotten to the core. But the putrifying carcase breeds a moral pestilence, and they who would fly from the contagion are bound within its sphere, by the terror of oaths to which papal anathemas almost seem tame. Victims they are, a thousand times more to be pitied than the Algerine captives of half a century ago, whose sufferings brought down upon their tyrants the exterminating vengeance of the civilized world. But apart from the claims which meet us in this direction, the nature of Mormonism, and the unscrupulous and reckless policy of its leaders, are too palpably evident to allow us to remain inactive in a matter of such vital concern to us as a people. No veil of religious principle or conscientious belief, even if it were far less transparently absurd, should be permitted to cover schemes which would give their abetters the unquestioned privilege of becoming the vampires of humanity. They are not to be allowed to demonstrate the problem of their own absurdity, and work out their own refutation at such a cost. The tragic farce has gone far enough.

EUROPEAN RELIGIOUS INTELLIGENCE.

From the London Religious Times.

THE HOME MISSIONARY ENTERPRISE.

There is a sneer very often on the lips of those who like to find something in religion to sneer at, that Christians will compass sea and land to make one proselyte, while they leave a mass of worse than pagan vice, ignorance, brutality, and wretchedness untouched at their own doors. Exeter Hall, as the great meeting place of the religious societies, is regarded by such cavillers as the head-quarters of a spurious Christianity, and much lively talent is expended every year in scoffing at its proceedings, or turning them into a jest. "Charity begins at home," is the favorite motto of this party; and small as may be their stock of Scripture illustration, it rarely fails to include the "beginning at Jerusalem." Now, we are far from denying that there is some color of truth, at first sight, in this reproach upon the practical Christianity of our day. Rather, we should say there *has been;* for he who will consult the Table, which we publish in this number, of the Home Religious Societies whose headquarters are in the metropolis alone, will see how amply even the appearance of truth in the reproach has been wiped away. But we do deny that there was ever any heart of truth in it; that the charity of the Church was ever unmindful of the nearest while seeking to compass the farthest things. We believe that the charge will appear the more groundless, the more closely it is looked at in any age of the Church's history. If the whole area of the activity and influence of Church, in any period, be fully and honestly considered, it will be found invariably that the charity which was traversing the utmost parts of the earth, in search of proselytes to the Cross, was seeking as earnestly, according to its light, the welfare of those who immediately surrounded its own home and hearth. It is in connection with missions to the heathen that the sneer is usually indulged in by the writers and speakers of the worldly philanthropic school. The sums spent by missionary societies during the last fifty years, it is said, would have sufficed to reform and regenerate society in England, if it enlisted the same conscientious toil which has tilled the waste places of the pagan world. We do not believe that the money and toil spent on Heathendom has, rightly considered, robbed England of a shilling or a man.

The following from the *Times*, shows the receipts of the British benevolent societies during the past year:

"Our list includes Home Missions and Church and Chapel Building Societies, whose aggregate income is 227,941*l.*, being an increase of nearly 13,000*l.* on the preceding year; Tract and Book Societies, 56,011*l.*, upwards of 10,000*l.* increase; Educational Societies, 40,531*l.*, being a decrease of between 2,000*l.* and 3,000*l.*; and various smaller societies, difficult of classification, with an aggregate income of 14,266*l.* against 15,740*l.* in 1855. The total sum subscribed in the department of Christian activity, as far as our Table can represent it, is upwards of 330,000*l.*"

THE EXETER HALL SERVICES FOR THE WORKING CLASSES.—There is every reason to feel encouraged with the result of the opening service on Sunday evening, when the Bishop of Carlisle preached. The doors were opened at half-past five, and although the rate at which the congregation assembled indicated that the intention to hold the services had not become generally known, the numbers gradually augmented till the hall was filled by upwards of 3,000 persons. The majority evidently belonged to the working-classes, and there were some examples of men attired in clothing which would probably deter them from appearing in a church or chapel. The seats being all free, the respectable-looking and those who bore the stamp of outward poverty were mingled together. Thus, on the platform we observed an aged man in work-day attire, doubtless because he had none other, and somewhat behind were three unmistakeable City Arabs, to whom we trust Exeter Hall will be the portal of a Ragged School. The fixed attention of the congregation was remarkable. Nowhere could a drowsy look and hardly a wandering gaze be seen. The manner in which they responded and united in the singing was also very pleasing. The prayers consisted of the Litany, which, together with the hymns, had been printed in a separate form, and distributed to every person on entering.

STOCKTON—OUT-DOOR PREACHING.—Several ministers who announced their intention of preaching in the open air, during the summer, have made a beginning this week. On Sunday evening, Rev. T. Davidson, Congregational minister, preached in a cross street beyond his own chapel. The hearers were orderly and attentive. On Wednesday evening, Rev. E. Heywood preached in York street, in a position which commands Brunswick street and Skinner street. Mr. W. Wilson, South Stockton, has declared his intention of preaching in every street of the town.—*Leeds Mercury.*

XUM

PROTESTANTISM in Hungary is sadly depressed by the despotism of the Government. A correspondent of the *London Christian Times* thus describes the condition of things:

"The Emperor of Austria has received, at Pesth, a second deputation from the Protestant churches of Hungary, still pressing for authority to convoke a general Synod, to deliberate upon the re-organization of the churches and schools of the kingdom, on the basis proposed by the government itself. To understand the importance which our Hungarian brethren attach to this Synod, we must recollect not merely that it is the only official organization sufficiently strong to defend effectually the rights of Protestantism, but also that the convocation of this ecclesiastical body is precisely one of the principal rights hitherto obstinately refused by the Government. Now, if the Synod should assemble and constitute itself, before settling a constitution for the churches and the schools, this will be a precedent which will render refusal more difficult in future. The Emperor received the deputation with cordiality, and assured its members that he had at heart the good of his Protestant subjects. But these are phrases which pledge him to nothing, and the signification of which can be proved only by his actions. Let us await these, and God grant that they may not justify our too natural fears respecting the intentions of a government which takes its inspirations, in all that concerns the religious and moral interests of the country, from the Jesuits! Acts of the most potent justice and impartiality are indispensable in order to efface the painful impressions produced in Hungary by a long series of revolting deeds of religious tyranny. I will not speak of the expulsion of the Scottish missionaries to the Jews of Hungary; but how can one think, without indignation, of three millions of Protestant subjects of the Emperor in Hungary utterly unable to obtain possession of the Bible! There are at Breslau eight or ten thousand copies of the Holy Scriptures, in the Magyar language, which were sent beyond the Hungarian frontier at the commencement of the reaction and this frontier is closed against the Word of God as though it contained the pestilence. Nay, much more; to reprint the Bible in the country itself with the aid of Christian liberality, that the people may obtain it at a cheap price, is a thing as rigorously prohibited as to introduce it from without. All the Protestants of Hungary who cannot procure for themselves one of those rare copies of the Bible which are found in the libraries, at exorbitant prices, must see themselves deprived of the Word of God! Oh! when will deliverance come?"

PARLIAMENT is in session, and death has taken two of its members. The *Times* says:

"Death has already invaded the ranks of the new Parliament, and two of its members have fallen victims. Mr. Hall, the newly elected Conservative member for Leeds, and Mr. Davies, who has sat for Carmarthenshire since 1842, have died this week. The death of the latter gentleman was sudden. Mr. Hall had been ailing for some weeks; in fact, he never recovered the excitement and fatigue consequent upon a keenly contested election; and his constitution, which had been greatly shaken by a railroad accident two or three years ago, was unable to rally from the exertion. Mr. Hall was a native of the borough whose highest honor he reached only to die as he grasped it, and was much esteemed by his fellow townsmen. He had attained a high rank at the bar, was Recorder of Doncaster, and Deputy-Recorder of his native town; and what is, perhaps, not less to his honor, he was a teacher in one of the Sunday Schools connected with the Church of England there, for the long space of thirty years. It is probable that his death will be the signal for another struggle for the representation."

THE RACE COURSE AND ITS FREQUENTERS.—"Who has not been to the Derby?" We, for one, have not, and never mean to go. Yet, is it not, as the Queen's Prime Minister tells us, "the Isthmian game of England;" and do not all the world attend "the Derby?" Yes, Parliament avoids sitting on that day as devoutly as on "Ascension." Every sort of business, public and private, the Senate and the City, is suspended, and London runs mad about a horse race. What, then, is it that keeps the minority away? Some, perhaps, think the thing frivolous; others, cruel; a third party, dangerously dissipating; and not a few, worse even than that. It is urged, nevertheless, that it is a noble spectacle to see a number of graceful quadrupeds emulously running at their highest speed; and that, at all events, maintenance and improvement of a fine breed of horses is an ample justification, were justification needed, of these national sports.

Never having witnessed a horse race, it becomes us to censure with modesty. We suspect, however, that the love which the beautiful creatures are alleged to have for the strife, is a little exaggerated; and that a rigid inquiry into the incidents of the course might bring some of their riders within the grasp of the Act for the punishment of cruelty to animals. But it is not necessary to have been at Epsom Downs on the Derby-day, to be able to value at a just price the argument derived from the requirements of horse breeding. We would put it to any honest veterinary surgeon, whether symmetry, speed, strength, all the points of beauty, and all the qualities of usefulness, might not be attained and retained, were the race of Wednesday, the last that should be run?

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Exeter Hall is the race course of the Church. We, too, have our Isthmian games; and the victor's reward not a garland of pine leaves—which the jocky of "Blink Bonny" would have cast in the giver's face—but a crown of glory that fadeth not away; not a hundred drachmæ, which his owner would have thrown to the beggars—but an inheritance incorruptible and undefiled. Here we may so run as to obtain. Here the only mutual provocation is to love and good works. Here we spend our money for the good of others, not impoverish others to enrich ourselves. Here, no doubt, there is excitement; but it is caused by no selfishness, attended by no sordid avarice, followed by no upbraidings and remorse. Our only pleasure is in the attempt to benefit our fellow men, our only gain, its success. We also are in the world, not expecting to be taken out of it, but only praying to be kept from the evil; and kept we shall be, if we take care that our associations with the "sallow vagabonds," the "vice," the "squalor," and the "pickpockets" of our day, be in the rural and the urban mission, the Ragged School and the Christian Instruction Society, and with Mr. Spurgeon at Surrey Hall, or the Bishop of Carlisle and the Earl of Shaftesbury at Exeter Hall.—*London Patriot.*

EXTRACTS FROM FOREIGN JOURNALS.

The Atlantic Telegraph.

INTERVIEW BETWEEN MR. BROWN, M.P., AND CAPT. HUDSON, OF THE NIAGARA.

The following remarks of the *Liverpool Albion* are copied in all the English papers:—

"We learn that Mr. W. Brown, M.P., Chairman of the Atlantic Telegraph Company, Mr. Brett and Mr. Pickering, directors, accompanied by Capt. Kells, have been on board the noble ship Niagara, Capt. Hudson, at Gravesend, to confer and arrange with him about laying that portion of the submarine cable which is to go to the Westward, to connect and bind the Old and the New World, permanently, we trust, in harmony and peace. Nothing could exceed the gentlemanly and courteous feeling with which they were received by Capt. Hudson and his officers. After going through the ship, it was found, to their extreme regret, that, without ruining her, by cutting away stanchions, there was not space to make sufficiently large circular coils of the cable to secure its safe delivery into the ocean, which, in such an enterprise, is the first point to be attended to. Indeed, this is not surprising, for although Sir Baldwin Walker was most anxious that the British Government should furnish suitable vessels to do their part of the enterprise, Captain Kells was three months looking over the dockyards to find one that would do. The Agamemnon was at last fixed on, but she required considerable alterations. If time admitted, there can be no doubt that among the United States' Navy would be found a suitable vessel, and that the Government would send her here to aid in this great international undertaking. Captain Hudson stated that his orders from the Secretary of the Navy were to do everything in his power to forward the enterprise, and that he, his officers, and crew felt a deep interest in it, and were ready to do anything that would contribute to its triumphant success. It was felt by all parties that these two great nations must be united in carrying out this important work, and probably the best thing that could now be done was for the Niagara to take on board the shore end of the cable, and lead the van of that part of the squadron going to the Western World, and be ready to give every necessary assistance. In this suggestion Capt. Hudson most cheerfully acquiesced, saying he was ready to do anything the deputation wished to aid and assist the undertaking. The United States, desirous of conferring all the honor possible upon this country, sent one of their noblest ships, and to a person who knows what a vessel should be, an inspection of the Niagara would be worth a voyage across the Atlantic. Everything was in the most perfect and beautiful order. She is constructed for sailing and for purposes of war, and not for carrying such a length of cable as is necessary to annihilate time and space between two kindred nations. None but practical engineers, who have been in the habit of laying down sub-marine cables, could foresee what construction of vessel would best answer the purpose, and leave least risk in paying out the cable; a "bight" or a "kink" might be fatal to the whole operation. This being a bold enterprise, nothing must be left to chance. After the squadron has started, we shall look forward with much interest for a message from Newfoundland, informing us that all is right."

Further News from China.

YEH FORTIFYING HIMSELF.

The *Moniteur de la Flotte* publishes accounts from China of the 2d of April, which contain some interesting details from the seat of war. Yeh, the Viceroy of the Southern provinces of the empire, is at present at a large village of Kouang-Tcheou, about fifteen miles from Canton. He has fortified himself in a good position, which allows him to maintain his communications with Pekin and with the other three provinces which form his viceroyalty. He is, at present, at the head of an army of 30,000 men, which he is increasing every day by means of forced levies and extraordinary taxes. A few days previously it became known at Hong Kong that a British ensign, two non-commissioned officers, some soldiers, and a few seamen who had been taken prisoners by surprise on various occasions, were at Yeh's head quarters, where they were suffering great distress. It was resolved to open negotiations to obtain an exchange of prisoners in their favor, and a foreign agent, who had formerly had an interview with Yeh, undertook to manage the affair. Yeh consented to receive him, and, having listened to his propositions, he replied:

"You ask me to exchange the English I have in my possession, to the number of 16, against double the number of Chinese subjects, among whom are several Tartar officers and one of the commanders of the Imperial junks. I refuse. I do not want your prisoners, and you may do as you please with them, but if you are desirous to have the 16 Englishmen, and if you have the necessary means to treat for them, I will let you know my intentions to-morrow."

The foreigner who acted as agent between the parties remained at the Chinese camp, where he was tolerably well treated, and at 12 o'clock the next day he received a visit from Sinoo, the first aid-de-camp of Yeh, who is said to be devotedly attached to his master, and who told him that the Viceroy, having taken his proposal into consideration, would release the prisoners on condition that he was paid 500 piastres each for them. Sinoo added, hypocritically, that he advised him to accept the conditions, as the Chinese soldiers, notwithstanding all the care he took to restrain their brutality, were capable of offering the utmost violence. The agent referred to Hong Kong, the money was immediately sent, and the prisoners were released without injury. It was subsequently discovered that Yeh had fixed the ransom at 400 piastres for each prisoner, but that Sinoo had increased it in order to keep a portion for himself. Such is the detestably covetous character of the Chinese functionaries.

An unpleasant affair had occurred at Foo-chow-Foo, a port on the river Min, the principal market for black tea. The Viceroy having heard that, contrary to his commands, a considerable amount of business was transacted there, sent a company of his guards there on a market day, arrested several Chinese merchants, and burnt a considerable quantity of merchandise belonging to the English. At Shanghai there was much business doing. The Mandarin who governs there is completely opposed to Yeh, and has never ceased to be on the best terms with foreigners and to protect their trade. The Imperial Government is compelled to tolerate him lest he should make common cause with the insurgents who are at his gates.

Seizure of the Key of the Red Sea.

The Paris *Moniteur de la Flotte* announces that the British East India Company have taken possession of the Island of Perim, in the Straits of Babelmandel, and completely commanding the entrance to the Red Sea. The British flag was hoisted there on the 14th of February by the Company's troops, and the occupation is definite. The ostensible cause is that, two years since, an English ship which was wrecked on the coast of Berbera was pillaged by the natives. The East India Company summoned the chiefs of the Saumalis to Aden to make reparation, and a treaty was concluded by which the Company was to occupy the island. An artillery garrison from India is already placed on the island.

The Children at Home.

JUNE.

June is here. Don't you see her emerald colored robe floating over the hills? Hear you not her music-voice ringing everywhere? Have you not kissed the opening rose buds she wears upon her bosom, and smiled on her blue violets, and garlanded her myrtles? Have you not seen the dew drops impearling the leaves, and glistening on the grass, in the early sun light; and have you not visited the orchard where the aroma of apple blossoms, like silent music, entranced your senses, and where cherry petals like snow flakes were falling everywhere? Did you listen to the chirp of the crimson vested robin, and the twitterings of the gay oriole, as they busied themselves with their twig masonry? Did you count the mottled eggs in their nests, and the snow-white lambs in the meadow, and wander by the brookside where the bubbles were kissing the mosses, and blue and purple fish were sporting in the sunshine?

If you have, I know how light your heart is, how elastic your step, how tearless your eyes are, for Beauty, twin sister to June, has been all about, on earth and in air, busy with her note book and tint brush—our souls overflow with joy at listening to her orchestra, and gazing upon her canvas.

The lark took one lesson from her voice; and flew away heavenward to sing it to the angels—it was more beautiful than his little heart could hold. And a thousand other little birds floating on wings of gold and crimson, came to Beauty, and oh, how sweet were the airs she taught them.

And the fair goddess flew on her pinions of light down to the meadow, where laughing brooks were playing. They were not long in learning her song, and when she had robed them all in silver sheen, she hied away merrily.

And then she took up her brush and easel, and the roses she dipped in sunset, and the lilies in moonlight, and dressed the modest violet in purple velvet, and on the daisy's head she placed a lovely little coronet, such as the tiniest fairies wear in the land where Beauty came from.

Then in a little cradle, she put some of the violets and butter cups asleep, and when they awoke, behold they were changed to beautiful butterflies borne on wings of the most delicate texture.

And thus Beauty went on and painted the blue sky, and the fairy islands that dot it, and the waving greenwood, and sloping hill sides, and wherever she wandered the traces of her magic wand were visible.

So when the dancing zephyrs, redolent with fragrance, whispered in mine ear that all this loveliness was her work; that all the June music came from her choir, my soul grew full of love for Beauty, and I worshipped at her shrine, more devoutly than ever Cyprian worshipper bowed at the altars of the foam-born Venus.

GERTRUDE.

The Farmer's Department.

Shall I Stick to the Farm?

MESSRS. EDITORS:—I shall take the above interrogatory for a subject, and express my ideas to all young men who have not decided upon an occupation to live by. Good advice is frequently given and lost from not knowing the feelings and inclinations of those to whom it is given. Shall I stick to the farm? My friends, whoever you are, if God has not implanted in your soul a feeling of enthusiastic delight at seeing the progress which all kinds of vegetation makes from the deposition of their various seeds into the earth, until ripe, and ready to harvest, and given you a heart susceptible of gratitude for the good gifts of His providence in rewarding your labors with his bounties, I should advise you to practice law, preach, sell medicine, spout politics, or do a great many other kinds of fancy business which many other young men who dislike farming have done, had we not already a full supply of such occupations among us. If you have no predilection to any particular occupation, I think you would wear a better conscience, if not better cloth, to give your minds to farming, rather than to a kind of business which would place you in the uncomfortable dilemma of spending one year out of every three or four of going through a "regular course" of chancery. I think it a grand mistake that farmers, as a class, or profession, are the degraded drudges and ignoramuses which some individuals have represented them. Go to our County and State Fairs, and look at them, and then judge for yourselves whether they are intelligent beings or not; their daily business has a tendency to lead them directly to the contemplation of natural philosophy; they cannot help becoming botanists, in a degree, whether they read or not. Observation does practically what reading does theoretically, they have the knowledge, if not the technical phrases, which those have who read more.

Many of our most celebrated men were poor when boys, and had to study their books and get their education while working at farming or some mechanical trade. I have known young men, myself among others, at their "noonings," and other leisure hours, instead of pitching quoits or "running into the store," take up their grammars and learn a good lesson while resting, even in haying time, in defiance of that terrible fatigue which destroys all interest in study. Reading and acquiring literary knowledge depends very much on taste and inclination. There are many men of different occupations, who would not read to inform themselves upon any subject of science, had they six hours of leisure time every day in the year; they have no natural desire or inclination to gain knowledge in a way which disciplines the mind with such rigor; but had rather go to public places of resort, race and trot horses, and discuss all sorts of subjects freely without discommoding the brain with dry study. As to the profits of farming, I fully believe the man who is able to labor, and will give his mind to his business, can support his family in a more respectable manner on a rented farm, than a mechanic or trader can in the city on a salary of ten dollars a week. I can quote two of my neighbors who commenced on rented farms, without capital, and are now independent farmers, with families of children living in good style.

The young farmer must decide for himself whether he will be a mean ignoramus, or a respectable man. A man is known by the company he keeps. If a young man respects himself, he will not demean himself by associating with unprincipled persons, but will try to elevate himself by choosing respectable, intelligent and moral companions. He that worships the true God, on that principle which impresses life into all animated nature, into growing plants and flowers as well as animals, will enjoy himself best at farming. But he that has no conception of a divinity that cannot be adored only in the form of dollars and cents, would have his tastes and desires better gratified by following other pursuits.

Do men of other occupations have more leisure or lighter work than farmers? Go to the tan-yard and see tanners work, then into the currier's shops and see if their work among offensive hides is cleaner than farmers'; look into the slaughter house and see men working by day ankle deep in blood and filth, preparing their meat for market, and then by night carrying it to their customers; then look at the shoemaker who often works 14 or 16 hours out of 24, to the injury of his health, to earn his wages, and see how much time he has for study; look at the carpenters and masons, and see if their work is any less laborious than a farmer's.

All grocers and mechanics who are confined in shops to a sedentary position, or otherwise, show the want of the invigorating atmosphere which farmers enjoy. Inquire of the merchant whether he can repose on a bed of down while his vessels are the sport of tornadoes and thunder storms? Consider the clergyman who taxes his brain three or more days in the week to study and write his sermons, and when Sunday comes preaches them to an audience more observant of fashions than interested in theology—after residing in his society long enough to become acquainted, he discovers that he is too rigid for some and too liberal for others, and a union of dislike takes place, and he quits to seek another "field of operations," to meet a similar result. Consider the lawyer, who sometimes makes himself a knave by defending others in their knavery, and with his exhorbitant fees gets more curses than coppers.

While we are considering the evils incident to other callings, let us take a view of a doctor's life; if he has no business he will starve, if he has, he is the greatest slave in the world; worse than the dog which has but one master, he may go without sleep every night in the week, but his time is not his own, necessity knows no law, and demands upon him are imperative, and he must go, whether rewarded for his works in money, flattery, abuse, or nothing at all. I have lived among farmers the most of my life time in preference to living in cities and villages where I had an equal chance to locate myself, but it has so happened that I have seen few of those degraded, ignorant men called farmers, and they were responsible for their own ignorance and degradation by loafing, dissipated habits.

In different towns and different States, where I have lived, those men worthy the name of farmer have possessed as much common sense and intelligence as those of any other occupation, and comparing them with merchants and mechanics, they have had more time for recreation than either of them in the course of the year. It is true that farmers, like other ambitious men, may toil themselves to death to accumulate bank stock or other funded property to leave their children, which, perhaps, they would have been better off without. I have known but few farmers, who were deserving of the appellation, who could not at pleasure find time to mount their carriage and drive "into town," and call upon their friends, go aboard the "steamer," and visit their distant relatives as well as the "best of them."

SILAS BROWN.

North Wilmington, Oct. 1856.

—*N. E. Farmer.*

Potato Digging by Machinery.

Every one who has dug potatoes, and felt the back-breaking, head-aching trials accompaning the tedious process, will feel a bound of pleasure on learning that Yankee ingenuity promises to supercede by machinery the afflictive labor of gathering this important harvest. Capt. Taggart, of Roxbury, has patented a simple contrivance for the purpose, which an agricultural house in Utica is about to carry into practical use. It is a plow-shaped machine, with a double set of revolving metal fingers, which take up the favorite fruit, winnow them from the earth, and deposits them in baskets hung on each side, or in a couple of rows upon the earth. With a pair of horses, a man, it is calculated, can dig from six to ten acres per day.

Hens and Eggs.

For several years past, I have spent a few weeks of the latter part of August on the Kennebec river, in Maine.

The lady with whom I have stopped is a highly accomplished and intelligent housewife. She supports a "hennery," and from her I derived my information in this matter. She told me that for many years she had been in the habit of administering to her hens with their common food, at the rate of a teaspoonful of cayenne pepper, each alternate day to a dozen fowls. Last season, when I was with her, each morning she brought in from twelve to fourteen eggs, having but sixteen hens in all. She again and again experimented in the matter, by omitting to feed with the cayenne pepper for two or three days. The consequence invariably was, that her product of eggs fell off to five or six per day. The same effect of using the cayenne is produced in winter as well as in summer.—*Boston Transcript.*

Treatment of Hens.

An uncredited paragraph in an exchange says:—

Two flocks of hens were compared. One laid eggs almost all the time. The other laid scarcely any. On examining their treatment the following differences were found to exist: the former had a warm cellar to roost in during the winter; the latter roosted in a stable where the wind blew in. The former had a fine place in an open cellar for scratching among ashes, lime and earth; the latter scratched in the manure heap, or in the stable where the cows were put out. The former had plenty of good water, with milk, &c.; the others had no drink except what they could find. It can be seen, we think, why one flock laid eggs generously, and the other did not.

Making and Saving Manures.

In a recent meeting of the Legislative Agricultural Club of Connecticut, this subject was under discussion, and there was a very unanimous concurrence in the opinion, that the value of barn yard manure is much increased by keeping it under cover. Barn-yards washed by every rain, and manure heaps subject to the rain and to the sunshine, lose vast amounts of their valuable constituents. One of the speakers stated that he made fifty to seventy loads of manure from two hogs. He uses anything that can grow in one season—mulleins, brush, elders, etc.—all such material will rot in a hog pen; makes more manure in his hog pen than in the yard, and keeps his yard manure as much under cover as possible.

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Ship SOUTHAMPTON, 1400 tons	Isaiah Pratt, Master.	Mar. 11, July 9, Nov. 6	Apr. 29, Aug. 27, Dec. 25
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A Very Useful and Beautiful Article
ARE the PATENT ICE PITCHERS, constructed so as to need replenishing with ice rarely more than once a day in the warmest weather. In this way they soon save their cost, and are besides a great ornament. They are made in Britannia and silver plated of various styles, adapted for use in Counting rooms and Stores, Steam boats and other vessels, Hotels and private drawing rooms. For sale at wholesale and retail by
LUCIUS HART, 4 & 6 Burling Slip.

KELLOGG,
MANUFACTURER OF HATS & CAPS
IN ALL THEIR VARIETIES.
The Public are invited to examine the beautiful assortment for Summer wear. Clergymen and their families supplied at a discount. 128 Canal street, New-York.

Prince & Co.'s Improved Melodeon,
WITH DIVIDED SWELL.

The *Genuine* Organ Melodeon. Double Bank,	$350.00
The Double Bank Melodeon, Piano Case,	200.00
The Double Reed Melodeon, Piano Case,	150.00
The Double Reed Melodeon Portable Case,	130.00
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The Four Octave Melodeon, C to C,	45.00

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USE THE BEST.
JAMES PYLE'S DIETETIC SALERATUS is acknowledged, by all who try it, the purest and best article in use. It is entirely free from the caustic impurities of common saleratus, so destructive to the digestive organs, while for making Biscuit, Cake, and all kinds of Pastry, admirably light, it excels the best baking soda, and requires less shortening to produce the desired richness. Parents who regard their children's health should use no other.
It is sold at all the groceries in 1 lb., ½ lb. and ¼ lb. packages, with the name of JAMES PYLE thereon, without which none is genuine.
MANUFACTURING DEPOT, 114 WARREN ST., New-York.
JAMES JAMES JAMES JAMES JAMES JAMES JAMES JAMES JAMES — PYLE'S PYLE'S PYLE'S PYLE'S PYLE'S PYLE'S PYLE'S PYLE'S PYLE'S
DIETETIC SALERATUS.

Who Wants a Cheap Piano?
THE Subscriber has for years been engaged in the purchase and sale of *Pianos, Harps, Melodeons*, Guitars, Organs, Music, etc., and being a *Practical Musician*, has given entire satisfaction. He buys *directly from the Manufacturers*, and is thereby relieved from heavy rents and other expenses. Every instrument sold by him receives his *personal attention* and is *guaranteed* not only as to *quality*, but as being *cheaper* than it can be procured at any wholesale house in America. A printed list of prices, accompanied by the most unquestionable references, will be sent, free of charge to all parts of the world, on application to JAMES M. EDNEY,
56 John street, New-York.

AYER'S CHERRY PECTORAL, FOR THE RAPID cure of COLDS, COUGHS, and HOARSENESS.
BRIMFIELD, MASS., Dec. 20th, 1855.
DR. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your Cherry Pectoral. Its constant use in my practice and my family for the past ten years has shown it to possess superior virtues for the treatment of these complaints. EBEN KNIGHT, M. D.
A. B. MORTLEY, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."
CROOP, WHOOPING COUGH, INFLUENZA.
Springfield, Mass., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the South appreciate your skill, and commend your medicine to our people. HIRAM CONKLIN, M. D.
Amos Lee, Esq., Monterey, Ia., writes, Jan 3d, 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me perfectly well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, Doctor, and your remedies, as the poor man's friend."
ASTHMA or PHTHISIC, and BRONCHITIS.
West Manchester, Pa., Feb. 4, 1853.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of Consumption and is now curing a man who has labored under an affection of the lungs for the last forty years.
HENRY L. PARKS, Merchant.
A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes Sept. 5, 1855: "During my practice of many years I have found nothing equal to your Cheery Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."
We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.
CONSUMPTION.
Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.
Astor House, New York City, March 5, 1856.
Dr. Ayer, Lowell: I feel it a duty and pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of Consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours with gratitude and regard,
ORLANDO SHELBY, of Shelbyville.
Consumptives, do not despair until you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all around us bespeak the high merits of its virtues.—*Philadelphia Ledger.*

Ayer's Cathartic Pills.
The sciences of Chemistry and medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedently upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every-day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being purely vegetable, are free from any risk of harm. Cures have been made which surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent the assurance of their conviction that my Preparations contribute immensely to the relief of my afflicted, suffering fellow-men.
The Agent below named is pleased to furnish gratis my American Almanac, containing directions for their use and certificates of their cures, of the following complaints:
Costiveness, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a foul stomach, Nausea, Indigestion, Morbid Inaction of the Bowels and pain arising therefrom, Flatulency, Loss of Appetite, all ulcerous and Cutaneous Diseases which require an evacuant Medicine, Scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangements of the Liver and Kidneys, Gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.
Do not be put off by unprincipled dealers with some other pill, they make more profit on. Ask for Ayer's Pills, and take nothing else. No other they can give you compare with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.
Prepared by Dr. J. C. AYER,
Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cents. Five boxes for $1.
And sold by A. B. & D. Sands, and Hegeman, Clark & Co., New-York; A. McClure & Co., Albany; Lane & Pane, Rochester; J. D. James, Trenton, N. J.; Geo. Roberts, Columbus, O. W. Fiske, Cleveland, O.; and by all dealers in medicine everywhere.

New Books.

PULPIT ELOQUENCE OF THE NINETEENTH CENTURY. Containing discourses of eminent living ministers in Europe and America, with Sketches, biographical and descriptive, by Rev. Henry C. Fish. With an introductory Essay, by Edwards A. Park, D.D., Abbott Professor in Andover Theological Seminary. 8vo., pp. 815. M. W. Dodd.

This volume, although complete in itself, is yet intended as a supplement to the "History and Repository of Pulpit Eloquence," by the same compiler, and is bound in a style uniform with the previous volumes. We have perused the work with much satisfaction, and highly approve the judicious selection which has been made from the pulpit productions of eminent living preachers. There are some names omitted which we should have been pleased to see included, but there are none inserted which we would wish to strike out. Fifty-eight sermons are given from as many different preachers of different denominations, embracing selections from the German, French, American, English, Scotch, Irish and Welsh Pulpit. Tholuck, Müller, Krummacher, Hoffman; D'Aubigne, Gaussen, Monod and Grandpierre; Barnes, Breckinridge, Hopkins, Bethune, Potter, Durbin, Beecher and Williams; Melville, Noel, John Angell James, Bunting, Binney and McNeil; Guthrie, Duff, Caird, Cumming, Buchanan and Hamilton; Cooke, Whately and King; Robert, Rees and Aubrey, are some of the most distinguished whose names appear in this volume, each accompanied by a brief sketch of the life, and a sermon from the pen of the preacher. There are moreover portraits of D'Aubigné, Tholuck, William R. Williams, Melville, Guthrie and others accompanying the Sketches by which their works are introduced to the reader.

The sermons are many of them such as have been furnished for the work, or at least designated by the authors, although several, as those of Pres. Hopkins on the relations of Science and Religion, of Dr. Skinner on Spiritual Joy, of Dr. Nott on the fall of Hamilton, of Dr. Wayland on the moral dignity of missions, and of Melville on the reproductive power of human actions, have already attained an extensive circulation. Still there are many who would like to preserve them in their present form. The compilation as whole is one of high merit. The sermons are all of an unobjectionably evangelical type. Some of them rise to the highest strains of eloquence. Some are characterized by a glowing fervor, and there is scarcely one which does not claim some element of superior excellence. Many of them will be perused with thrilling interest.

The value of the work is greatly increased by the short but graphic sketches of the respective authors of the sermons. Many will welcome this opportunity to become acquainted at once with the life and works of a great variety of eminent pulpit orators.

THE SONG OF SOLOMON, Compared with other Parts of Scripture. By Adelaide Leafer Newton 16mo., pp. 316. Robert Carter & Brothers.

There is much of oriental imagery and poetic beauty in the Song of Solomon, which devout minds have found serviceable in enkindling those glowing feelings of enraptured love which are due to Christ from the Church as his bride. While diverse views have been taken of the intent and purport of this unique relic of Hebrew poetry, some going so far even as to question its right to a place in the canon of Scripture, it cannot be denied that it abounds in those terms of endearment and glowing description which are singularly applicable to Him who is "the chief among ten thousand, the one altogether lovely." The volume before us is evidently the tribute of a mind and heart capable of appreciating them. It is eminently practical in tone, and skilfully evolves the various phases of Christian experience. Its perusal has reminded us of Quarles' Paraphrase, some of whose stanzas are among the finest of his writings. As they indicate the spirit of the volume before us, and are little known, we quote a few lines:—

"What greater joy can bless my soul than this,
That my beloved's mine and I am his.
Our soul's are knit; the world cannot untwine,
The joyful union of his heart and mine.
In him I live; in him my soul's possest,
With heavenly solace and eternal rest;
Heaven only knows the bliss my soul enjoys,
Fond earth's too dull to apprehend such joys."

Again, the language of the bridegroom is—

"Art thou my palm? My busy hand shall nourish
Thy fruitful roots, and make thy branches flourish;
Art thou my vine? my skillful arm shall dress
Thy dying plants; my living springs shall bless
Thy infant buds; my blasting breath shall quell
Presumptuous weeds, and make thy clusters swell;
And all that love thee shall attain the favor
To taste thy sweetness and to smell thy flavor."

One of the replies of the bride is in Quarles' best style:—

"Nor does thy glory shine to me alone,
What place wherein thy glory has not shone?
Nor is it strange; how can those places be
But filled with incense if possest with thee?
My heart's a heaven, for thou art in that heart,
Thy presence makes a heaven where'er thou art."

THE STUDENT'S GIBBON. The History of the decline and fall of the Roman Empire. By Edward Gibbon. Abridged. Incorporating the researches of recent commentators. By William Smith, LL.D., Editor of the Classical and Latin Dictionaries, &c., &c. 12mo., pp. 677. Harper & Brothers.

It might seem a presumptuous attempt to give an abridgment of Gibbon's great work that should be of any value. Before examining this volume, we were disposed to think that Prof. Smith had been engaged in a thankless task. But upon comparing the abridgment with the original work, our view of the matter has been very much modified. By a careful and judicious selection, the substance of the original work is given very nearly in Gibbon's own language. Some things have been omitted, and, we judge, wisely, as for instance those chapters in which he attempts to explain the spread of Christianity from a merely human standpoint. The task was too great for him, and the field he had before him is one rich with ample materials for constructing an argument directly the reverse in its bearings, and triumphantly conclusive. If such an argument could have been embodied in this work, it would have added greatly to its value, for the student should see that the facts of history all tend to demonstrate the divine element in Christianity. The object of the volume as a manual for the student, was doubtless considered inconsistent with such an addition to its bulk: Many may avail themselves of this work, to whom the original is inaccessible or too expensive.

THE SCIENCE OF COMMON THINGS; A familiar explanation of the First Principles of Physical Science. For schools, families and young students. Illustrated with numerous engravings. By David A. Wells, A. M. 12mo., pp. 323. Ivison & Phinney.

A most useful compendium of matters which are mainly of practical interest, and which should be more generally understood and comprehended. Under the form of question and answer, we have a very interesting summary of the facts of science, with explanations, which are most important to be known in the experience of daily life. The competency of Mr. Wells to prepare such a volume is fully attested by his familiarity with the details and discoveries of modern science. As the Editor of the Scientific Annual, his name is already extensively and favorably known.

THE TWO PILGRIMS; or the Israelite and the Christian on their journey to the Earthly and the Heavenly Canaan. By Rev. F. R. Anspach, A. M., of Baltimore, Md., author of "Sepulchres of our Departed," &c. 12mo., pp. 399. Lindsay & Blakiston, Philadelphia.

This is a beautiful volume, not merely in typographical execution, but in style and sentiment. The parallel which the title suggests is admirably carried out. The whole work breathes a thoroughly evangelical and devotional spirit. Many passages glow with deep feeling and are eloquently expressed. Although a clergyman in a slave State, the author is no advocate of the "peculiar institution." We quote the following:—

Bondage, whether temporal or spiritual, is painful and debasing in all its influences upon its subject. The abject condition of the poor Israelite must excite the compassion of every humane soul. Slavery in all ages, and in its various modifications, from the time of the patriarchs to the present—in its mildest as in its severest forms—must from its very nature affect injuriously the enslaved. Slaves are shut out from those resources which are absolutely essential to the intellectual and moral improvement of man; so that few, very few in that deplorable state, rise to exalted excellence. Among the Jews, every jubilee brought with it the emancipation of all who were voluntarily or involuntarily in bondage. Among the Greeks and Romans, slaves enjoyed certain privileges, and yet they felt it to be an intolerable burden. What a melancholy chapter of woes would be made up, if all the tears and sufferings of the Israelite among his barbarous oppressors could be summed up! Notwithstanding the ameliorating influences of civilization and Christianity at the present time, multitudes who are in bondage, are in a lamentable state of ignorance and vice. What if their life is soothed by the kindness of affectionate masters? Though happy and contented amid the associations and endearments of that home circle where gentle spirits blend, yet are the tokens of a deep degradation upon them. There is nothing in the relation they sustain to society to infuse energy, or to kindle the hope of gain or honor, in the bosom of the enslaved. To them the fountains of knowledge are sealed, the mines of intellectual wealth are closed against them, and they are like hopeless wanderers in a dark night, when no star flashes in the sky, but storms and tempests are abroad, sweeping the gloomy canopy, and the moaning winds sigh in sympathy with those weary spirits of a mournful destiny. God never made man only to toil and to die—neither has he delegated absolute power over body and soul to any one over his fellow, because the infinitely benevolent sovereign is alone able rightfully to exercise such authority. While it is obvious to every judicious inquirer, that there are circumstances, when humanity and religion prompt man either to assume or retain the condition of master, there is no properly constituted mind that will vindicate oppression.

Such is the noble style of utterance of this book, and on this background of manly exposure of wrong, we have this fine passage:—

A soul in bonds!—its noble faculties in debasing fetters—what a spectacle to angels! Though you hear not the clanking chains, nor see the lacerations produced by the scourge of vitiated appetites, nor the incessant goadings of its merciless tyrant, yet there it is, dragging its fetters, and urging its weary way along towards the bottomless gulf. The spiritual bondage is far more blighting in its effects upon his immortal nature, than the servitude of Egypt was upon the unfortunate Israelite. They might compel the Hebrew to the most menial service, and wound and scar, until his trickling blood should mingle with his tears, yet his thoughts might defy the oppressor, and while his weary limbs were trailing in the dust, his mind might soar into the high heavens and hold communion with its God.

The work abounds in passages of similar force and pathos, the whole pervaded by a devout spirit.

THE BIBLE AND ASTRONOMY; an Exposition of the Biblical Cosmology, and its Relations to Natural Science. By John Henry Kurtz, D.D., Professor of Church History in the University of Dorpet, author of "Manual of Sacred History," etc. Translated from the third and improved German edition, by T. D. Simonton. 12mo., pp. 527. Lindsay and Blakiston, Philadelphia.

We can by no means accept all the positions of this author, but we cheerfully acknowledge his ability, candor and research. His work belongs not at all to German rationalism, but to the new evangelical school, and thoughtful minds cannot but be deeply interested and instructed by its perusal.

LOUISA VON PLETTENHAUS; the journal of a poor young lady. Translated from the German. 16mo., pp. 229. C. S. Francis & Co.

An unassuming and simple, but charming narrative of scenes of humble life. Every page breathes that spirit of simple piety and trust in God, which is so attractive in the pages of Stilling. The lessons of self-reliance, and the nobleness of honest labor, are taught in a manner to leave a deep impression.

THE NATIONAL MAGAZINE, devoted to Literature, Art and Religion, is in our judgment one of the very best American magazines for family reading. The numbers for May and June are lying before us, and the attractiveness of their beautiful print and illustrations are not thrown away when bestowed as in this case on articles which are of real merit, and of popular interest. In the number for June, we find a sketch of the late Hugh Miller; a continuation of "The Lakes and Legends of Western New York;" "The Wyandot Cave;" "Turkey and her Reforms;" besides many other articles of an attractive and instructive kind. Although this magazine is conducted under the auspices of the Methodist Church, it is wholly unsectarian, and supplies a kind of reading which will be most welcome and useful in thousands of religious families throughout the land.

The DEFICIENCY OF CLERGY in the Presbyterian Church, both now and prospectively, is alarmingly great. The following statement is from the Presbyterian:

From recent catalogues, and from other sources, we learn that the number of students in the Theological Seminaries of the Presbyterian Church are as follows:

Princeton, N. J.,	115
Alleghany, Pa.,	81
Union Seminary, Va.,	25
Southern Sem., S.C., no report, probably	30
Danville, Ky.,	36
New Albany, Ind., reported to be	13
Total,	299

Supposing there are as many candidates in our Colleges and Academies as in our Theological Seminary, we have about six hundred candidates for the ministry in the Presbyterian Church. This estimate we believe to be not far from the truth. As the full course in our Theological Seminaries is three years, about one-third of the whole number, *i. e.* about one hundred finish their theological course and enter the ministry annually. One-fourth or more of these graduates are required to supply the vacancies made by death or infirmity, leaving only seventy or seventy-five as the annual increase in the number of our ministers. If, in addition to these, we receive from foreign countries and other churches, twenty-five or thirty annually, or as many as we lose by death or otherwise, then our increase of ministers may be measured, by the annual number of licensures, or about one hundred per year. This number, which we find by an examination of the Minutes of the General Assembly for four years past, is a large calculation, and is considerably less than the annual increase of our churches during the same period.

DR. THOMAS SPENCER, a brother of the late Joshua A. Spencer, died in Philadelphia lately. He is the fourth brother who has died within the year.

Rev. DR. TYNG, now in England, writes to the *Protestant Churchman* as follows, about the new English Bishops:—

The great theme of conversation among Church people here is this new avalanche of Evangelical Bishops. The world seems to them upside down. Mr. Pelham is just appointed to Norwich. This appears to the falling party worse and worse. But Charles Eyre, of Bury, succeeds him as the Rector of Marylebone. This is new vexation. Old Dr. Spry kept this enormous parish so long in its dry regularity, that the very idea of such a man as Eyre coming, who can never be opposed with success, nor made angry by opposition, appears to all who do not love the gospel little less than intolerable. Marylebone is, like Islington or Pancras, a diocese of itself.

One thing is very remarkable in these new Bishops. They are all in the prime of youth. The Bishop of London is 43—the others about the same age. But remember that about a fair American proportion to 43 is 33. They look like youths. Fresh, full, decided, earnest on the Lord's side, what may not be expected from them, under the blessing of God? But the revolution seems hardly more than begun. There are Chichester, Rochester, and Exeter, that must soon fall in. The two former are talking of following the resigning process. Whenever those openings come the men are already talked of who must succeed. Whoever may be the agents, the work is the Lord's, and it is wonderful to all who see it.

Commercial and Monetary.

The Money market is active, and rates of interest are in favor of the lender. Business is dull, but good investments are offering constantly.

The Stock market opened on Tuesday at a material advance for shares which have recently shown the most marked decline. At the first Board, Michigan Southern went up to 45¼, closing at 45¼, a gain of 2¼ from the closing rates of Saturday; Reading went up to 75¼, an advance of ¼; Erie closed at 33; New York Central 88¼. Illinois Central declined to 135¼, a fall of ¼, and a sale was, seller's option 60 days, at 133. At the second Board, the market again improved; Michigan Southern went up to 46, and other descriptions also improved.

The weather was cold and stormy during the greater part of last week, and this added to the prevailing dullness. The late collections from the West continue to improve, and the jobbers here have been less pinched than expected. Notwithstanding all which has been said of the depression in the dry goods trade, the jobbers in this branch of business stand to-day stronger, as a class, than the same number of merchants in almost any other branch of business. The accumulation of goods at the opening of the next season following the period of unusual dullness which is likely to prevail until near the middle of July, will be large, and sales in the autumn no doubt will be crowded, even at the expense of long credits.

The last New York bank statement is unexpectedly favorable in the specie line, which shows a large increase instead of the decrease generally anticipated; the footings are: loans and discounts, $115,333,592, an increase of 1,288,959; specie, 13,134,715, an increase of 219,200; circulation, 8,838,572, an increase of 141,879; deposits, 96,594,391, an increase of 446,-577.

The Boston banks make the following statement: loans, $53,863,298, an increase of 263,208; specie, 3,-941,607, a decrease of 142,015; circulation, 6,941,461, an increase of 357,240; deposits, 18,321,244, an increase of 375,854.

The export of specie from New York and Boston, last week, amounted to nearly two millions, and that from New York alone this week, will probably be two and a half millions. The banks hold their specie reserves full, notwithstanding the large exports; but the New York banks have been enabled to do this by a heavy disbursement from the sub-treasury, and large remittances from the West.

From official tables made up at the Treasury Department, Washington, it appears that the imports and exports at the six principal collection districts, namely, Boston, New-York, Philadelphia, Baltimore, New Orleans and San Francisco, for the first three quarters of the fiscal year, ending March 31, were as follows:—

For the Nine Months ending March 31, 1857:

	Aggregate Exports.	Aggregate Imports.
Boston	$19,628,766	$33,041,218
New York	96,437,416	178,376,320
Philadelphia	5,806,569	18,260,469
Baltimore	10,390,590	7,563,227
New Orleans	63,198,419	17,202,521
San Francisco	10,869,909	6,979,200
Total	$205,331,669	$246,422,950

Of the $12,670,482 worth of foreign merchandise exported during the three-quarters, $7,328,072 were free and $5,347,410 dutiable.

Of the imported foreign merchandise, amounting to $246,422,950, there were $24,158,187 free and $212,-264,767 dutiable.

Of the Exports, $92,661,178 was of domestic produce. The above figures show an excess of imports of about $40,000,000, which has been met by the export of gold.

The imports and exports of specie for the month of May were as follows:—

	1855.	1856.	1857.
Import	$69,590	$134,284	$1,070,833
Export	5,320,152	3,812,865	5,789,266
Excess export	$5,250,462	$3,678,581	$4,718,433
Received	5,410,106	5,305,293	5,838,590

The exports of specie from the port have been, for the five months ending with May, as follows:

RECEIPTS AND EXPORTS OF GOLD—JANUARY TO JUNE.

	1855	1856.	1857.
Imported	$385,337	$467,508	$4,982,171
Exported	13,212,482	9,923,473	14,458,708
Excess export	$12,827,165	$8,455,965	$9,476,537
Rec'd from Cal.	13,517,720	16,804,069	14,160,000
Excess receipts	$690,575	$8,348,104	$4,683,463

Another development in connection with the speculative mania in Paris has taken place. The stoppage of M. Charles Thurneyssen, a banker and share dealer, with debts variously stated at an amount equal to from £800,000 to £1,000,000, has just been communicated, and also his departure for America. The chief sufferers, it appears, consist of persons who had deposited money and securities in his hands, some of the principal Polish families resident in Paris having trusted him with extraordinary amounts. One instance of the kind is alleged in which the sum is more than £300,-000. It is said that M. Thurneyssen left Paris en route to the United States, on Thursday evening, and it is consequently inferred that he sailed by the Arabia, which left Liverpool on Saturday.

The Arabia left last Wednesday for Liverpool with the heavy shipment of two millions two hundred and sixty-five thousand two hundred and twenty-four dollars in specie, the largest exportation of hard cash ever made in any ship from this port, by at least half a million of dollars. European dry goods and hardware, silks, laces, jewelry, French *bijouterie*, &c., &c., will account for the bulk of this little instalment in the way of exchange. About $800,000 of this sinking fund go over to the Rothschilds upon a good shaving operation for the relief of the Bank of France.

SUGAR.—Is there a scarcity? Let the following figures answer. On June 1st, 1854, there were 28,094 hhds and 6394 boxes of sugar in the New York market; same date in 1855, 30,978 hhds., 7657 boxes; same date 1856, 35,019 hhds. 4556 boxes; and same date 1857, 59,028 hhds. 23,113 boxes, and 12,500 bags of Sangapore!

The same excess of the stock of Molasses in New York market may be noted. On the 1st of June, 1857, there were 12,351 hhds 10,519 bbls of Molasses, against 4250 hhds. and 1735 barrels on the same date last year.

It is evident that speculation and not scarcity keeps up the price of this necessary of life.

The importance which steam is acquiring as a motive power in the commercial marine of England, is shown by the statistics of shipping for the year 1856, just completed. There entered, from foreign parts:—

	No.	Tonnage.
British sailing vessels	18,611	2,559,769
" steamers	4,278	1,517,973
Entered Coastwise.		
British sailing vessels	96,328	7,252,606
" steamers	13,148	3,046,618

A large proportion of these steamers are of small dimensions, viz: There were registered at all the ports of England 6,479 sailing vessels, of 196,275 tons, (of and under 50 tons each,) and 12,027 sailing vessels, of 2,989,121 tons (above 50 tons each.) There were also registered 529 steamers, of 12,884 tons, (of and under 50 tons,) and 743 steamers, of 262,751 tons (above 50 tons each.) There were built and registered in the United Kingdom last year, 942 timber vessels, of 178,-112 tons, and 208 iron vessels of 66,466 tons. The trade of the United Kingdom employs about 26,029 British vessels of 6,390,715 tons, 20,744 foreign, of 4,-480,859 tons.

New-York Market.

June 16.

BREADSTUFFS—The market for State and Western flour is heavy, and 5@10 cents lower for the common grades, and low extra, but good and choice extras are firm and in good demand; the sales are 9,800 bbls, at $6,40@6,80 for common to good State; $6,90@8,05 for extra State; $6,60@6,90 for common to good Michigan, Indiana, Ohio, Iowa, &c., and $7@9 for extra do.

We quote:—

Common to good State	$6 40	a $6 80
Fancy and Extra State	$6 90	a $7.05
Common to good Western	$6.60	a $6 90
Extra Iowa, Michigan and Indiana	$7.00	a $9 00
Extra Ohio	$7.30	a $9.00
Extra Genesee	$7.40	a 10.00
Extra St. Louis	$7.75	a 10,50

Southern flour is also lower on the common qualities, with sales of 1,900 bbls, at $7¼@7,80 for mixed to good brands of Baltimore, Georgetown, Fredericksburg, Alexandria, &c, $7,90@9¼ for favorite, fancy and extra brands do., $8¼ for Brandywine, $9¼ for extra Petersburg, $8¼@8¼ for Richmond country, and $9¼@10 for Richmond city.

Canadian flour is 10@15 cents lower on Superfine, with sales of 800 bbls., at $6,60@6,85 for superfine, $7,15@8¼ for extra, and $8¼@10 for family brands.

Rye flour is quiet and firm, with sales of 100 bbls at $4¼@6¼ for the range of fine and superfine.

Corn Meal is dull; we quote Jersey at $4@4,10; Brandywine $4,40.

Wheat is inactive and heavy; 1,000 bushels Milwaukee Club were sold at about $1,56.

Rye is firm, with sales of 8,500 bushels at about $1¼.

Oats are lower and heavy at 55@62 cents for sound State and Canadian; Western are nominal at 63@65 cents.

Corn is 2c lower, with sales of 19,000 bush. at 94a95 for mixed Western, and 94¼@96 for Southern yellow, the lower rate for damaged.

COFFEE—Is firm but quiet, with sales of 150 bags Rio at 11; 100 Laguayra at 12¼, and 500 mats Java at 15¼.

HAY—We notice further sales at 80@85 for shipping qualities.

HIDES—The market is slightly firmer, and there is more inquiry on the part of the Trade, but whether they are really in earnest or not, is not yet manifest. We notice sales of 600 dry Curacoa at 28 cents, 6 mos; 1,900 Maracaibo 26c, 6 months, usual selection; 450 dry salted Charleston 16@17c, 6 mos., and 1,100 Orinoco on private terms.

HOPS—We learn that 400 bales prime Western have been taken on speculation at 12c, short time.

IRON—Scotch pig is dull at $30@31, 6 mos.

LEATHER—The market is firmer for hemlock sole, and there is a fair demand at 26@26¼ for light and middle weights of Buenos Ayres; 24@24¼ for do. of Orinoco; 22¼@23¼ for heavy do.; 24¼@25¼ for heavy Buenos Ayres; 21¼@22 for good damaged, and 16a17¼ for poor damaged. Slaughter, in rough, is quoted at 28@30.

MOLASSES—The market is nominally firm, but there is very little doing.

PROVISIONS—Pork is 10@15c lower; the sales are 650 bbls, closing at $23,35@23,40 for mess, and $19,20@19¼ for prime. Beef is unchanged, with sales of 250 bbls, at $14@15 for country mess, $12@12¼ for railroad mess, and $16¼@17 for repacked Western. Prime Mess beef is quiet at $28@31. Beef hams are dull at $23@23¼. Bacon is scarce and nominal; Western smoked sides are quoted at 12@13¼ cents. Cut meats are steady, with sales of 150 casks at 11@11¼ for hams, and 10 cents for shoulders. Lard is steady, with sales of 850 tcs. and bbls. at 14¼@14¼. Butter and cheese are dull.

We quote—

Pork—Mess	bbl.	$23.35	a $23.40
Prime	bbl.	$19 20	a $19 25
Prime mess	bbl.	$20.00	a $20 25
Beef—Country mess	bbl.	$14.00	a $15,00
Country prime	bbl.	$ —	a $—
Repacked Chicago, Ind.	bbl.	$16.50	a $17 00
Extra mess,	bbl.	$17.00	a $17.50
Prime mess,	tce.	$28 00	a $31 00
Beef Hams	bbl.	$23,00	a $23.50
Hams,	lb.	11a	11¼
Shoulders,	lb.	10a	—
Butter—Ohio	lb.	15c	a 20c
State dairy	lb.	18c	a 22c
Choice do.	lb.	24c	a 26c
Cheese	lb.	6c	a 10¼
Lard	lb.	14¼	a 14¼

SUGAR—The market continues very dull; holders are firm and so are buyers. The following is the Custom House record of quantity and value entered at this port from January 1st to date this year and last. A part of the increased value for the current year is made up by higher cost.

IMPORTS AT NEW YORK FOR 23 WEEKS FROM JAN. 1st.

	Boxes and Bags. No. pkgs.	Value.	Hhds and Tierces. No. pkgs.	Value
1856	173,674	$1,108,147	100,752	$6,298,943
1857	151,617	2,577,478	147,000	10,673,376

Refined sugars are heavy at 13¼ for ground and granulated, 13¼ for crushed. The cut loaf, formed into regular lumps, of various sizes, suited to the tea table by a machine, at the refinery of Messrs. Havemeyer & Moller, is steadily gaining in favor. At most of our principal hotels, and on nearly all the leading steamboat lines it is used at the table, and is an object of great curiosity to the ladies, whose attention is at once excited by its beautiful appearance.

WOOL—The market remains quiet but prices are sustained. The attention of all parties in this branch of trade is now diverted to the interior; but, as the clipping season is unusually late, nothing definite has transpired as yet to form a basis for the new crop. The general impression is that last year's opening prices will be fully maintained, and those requiring immediate supplies will no doubt be induced to pay an advance of 10@15 ₩ cent. Foreign is quiet but firm, and an active demand is anticipated soon.

New-York Cattle Market.

June 10.

At market—3041 Beeves; 254 cows; 968 Veals; 6779 Sheep and Lambs, and 1620 Swine—which shows an increase of 1267 beeves; and 2195 Sheep, and a decrease of 131 cows, 116 veals, and 1380 swine.

The cattle for the most part looked well. Trade was rather active in prime stock only, with a depreciation of full 1c per pound in ordinary. The market was dull, for middling, and poor cows, and not much doing in good. Sheep found ready purchasers at moderate rates. Hogs were active. The quotations for beef cattle is 12@13c.; cows, $30@65; sheep 10a12c, and Swine 7¼a7¼c.

Brighton Cattle Market.

June 11.

At Market, 575 Beef Cattle, 75 Stores, 8 pairs Working Oxen, 95 Cows and Calves, 800 Sheep and Lambs, and 2100 Swine.

Beef cattle—Prices, extra 10¼; 1st quality, 9¼; 2d quality 8¼, 3d 7¼, ordinary 5¼@6.

Stores—Yearlings none. Two Years old—$36a41. Three years old—$45a51.

Working Oxen—No sales noticed.

Cows and Calves—Sales at $24, 26, 28, 30, 35, 37 40, 55a60.

Sheep and Lambs—Extra, 6, 8@9; by lot, $3,50 4 @6.

Swine—7@8c; retail, 8a9c ₩ lb. Fat hogs, 7¼c.

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Little Cider Merchant,	20	Home Scenes,	25
English Nellie; or, Glimpses of Beggar Life,	50	Day of Adventures,	25
Drops from Wellspring,	30	Twilight Hours,	25
Gems for Sabbath Schools,	33	Ten Mile Stones,	25
Wallamannumps; or, Triumphs of Religious Principle,	40	Esther,	30
Right and Wrong Living,	33	Mother's Stories,	12
Willie Howard,	26	Aunt Rachel's Hints,	12
I'll Do as I Please,	15	Where lies the Fault,	16
Anna Lee,	30	Ragged Bible at the Children's Meeting,	18
		Lawrence Monroe	50
		Ella's First Effort,	20

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Church Decorator,

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556 Broadway, New-York

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And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.
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CARPETING: Velvet, Brussels, or Ingrain, for Chancel and Vestry, or Session Room.
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HENRY SHARP, (Late Sharp & Steel,)
GLASS STAINER and Ecclesiastical Decorator, No. 2[illegible] 6th Avenue, New-York. Designs and estimates sent to all parts of the country. Specimens of the work may be seen at the manufactory.

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FLAGONS, GOBLETS, TANKARDS, AND PLATES. Also, baptismal fonts and collection plates, together with a general assortment of Brittania house keeping articles, manufactured and for sale at 4 and 6 Burling Slip, by
LUCIUS HART.

RAVEN, BACON & CO., (successor to Bacon & Raven) Piano Forte Manufacturers, Wareroom No. 135 Grand street, near Broadway; where a full assortment of Instruments, exclusively of our own manufacture, may be found. Warranted in every respect.

Columbian Hotel,
Saratoga Springs.

THE undersigned, proprietor of the above House, takes this opportunity to inform his numerous friends and patrons that he is again ready to receive them, and that, thankful for the liberal patronage he has received for fifteen years past, hopes for a continuance of it during the coming season. He can also assure them that he will spare no time or expense in making everything conduce to their convenience and comfort.
The spacious additions made to the "COLUMBIAN" last year has given the house ample accommodations for more than two hundred persons; and included in the additions is a splendid drawing room, private parlors, bathing apartments, and Gymnasium—in fact, everything requisite for the comfort of the pleasure seeker or invalid. To the latter he would say that a resident Physician of extensive practice and well established reputation resides in the Hotel. To the public, not acquainted with the locality of the house, he would say that it is pleasantly located on *Broadway*, corner of *Lake Avenue*, and its proximity to the principal Springs, Railroad depot, churches, &c., is very convenient and central.
An Omnibus will be in attendance at the Depot, on arrival of the cars, daily (Sundays excepted), to convey guests to the House *free*.
W. S. BALCH.

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N. B.—Burglar Proof Safes, suitable for the securing of Plate, Jewelry and other valuables, at from twenty-five to five hundred dollars.

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In consequence of the sale of the premises lately occupied on lease by the New York Sunday-School Depository, it has been removed from Nassau street and Chambers street, to
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Between Franklin and White streets, New-York.
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A PLENTIFUL SUPPLY OF PURE BLOOD is as essential to animal life, as light, heat, and genial showers are to the vegetable kingdom. When the proper circulation of the vital fluid is impeded sickness is the inevitable consequence, the secretions become unhealthy, the liver becomes clogged with impure bile, which forced into the system vitiates and inflames the blood, engendering scrofula, cutaneous eruptions, liver complaint, fever, sores, dyspepsia, consumption, &c., to purify the blood and speedily cure the above named diseases, nothing is so efficacious as SANDS' SARSAPARILLA.
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R. R. R.—Radway's Ready Relief.
DIARRHEA, Cholera Morbus, or painful discharges from the bowels, are stopped in 15 or 20 minutes by RADWAY'S READY RELIEF. For Headaches, whether sick or nervous, Rheumatism, Paralysis, Lumbago, Gout, Neuralgia, Tooth Ache, Swollen Joints, and pains and weakness in the Back, Spine or Kidney; pains around the Liver, Pleurisy, Heartburn and pains of all kinds, RADWAY'S READY RELIEF will, in a few moments, change the miseries you suffer to joys of pleasure.
R. R. R. No. 2—RADWAY'S RENOVATING RESOLVENT, for the cure of chronic disease, such as Scrofulous and Syphilitic complaints, Consumptive and other affections of the lungs and throat, indurations and enlargement of parts, Neuralgia eruptive and various diseases of the Skin, Dyspepsia
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Ashes. Duty, 20 ₩ cent. ad. val. Product of the British N. American Provinces, Free.
Pot, 1st srt, '55-6 ₩ 100 lb. 8.12½ @ 8.25
Pearl, 1st sort, 1855-6 7.37½ @ 7.50

Barilla. Duty, 20 ₩ cent. ad. val.
Teneriffe, ₩ ton ... 28.00 @ 30.00

Bark. Quercitron—Duty, 20 ₩ cent.
No. 1, at Pa. ₩ ton ... — @ 30.00

Beeswax. 20 ₩ cent. ad. val.
Amer'n Yellow ₩ lb ... 30 @ 31

Candles. Duty, 20 ₩ cent. ad. val.
Sperm, City ₩ lb ... — @ 40
Do. Patent, J. & M.'s ... 52 @ —
Do. Do. Kingsland's ... 50 @ 52
Adamantine ... 24 @ 26
Mould, Tallow ... 13 @ 15

Coal. Duty, 30 ₩ cent. ad. val. Product of the British N. American Provinces, Free.
Liv'l Orrel ₩ chal. 6.75 @ 7.00
Liverpool, Cannel ... — @ —
Sidney ... — @ 6.—
Pictou ... — @ 5.50
Anthracite, ₩ 2000 lb ... — @ 6.00

Cocoa. Duty, 20 ₩ cent. ad. val.
Maracaibo, in bond ₩ lb ... — @ —
Guayaquil, in bond ... — @ —
Para ... — @ —

Coffee. Duty free when imported from place of growth in all vessels except those of the Netherlands, Spain and Portugal, in which case it is 20 ₩ cent. ad. val.; and also free when imported in vessels of these nations from their own Colonies.
Java, White ₩ lb ... 15¼ @ 15¼
Mocha ... — @ —
Brazil ... — @ —
Laguayra ... 12 @ 12¼
Maracaibo ... 12 @ 13
St. Domingo, cash ... — @ —

Copper. Duty, Bolt and Brazier's 2½; Pig Bar and Bolt 5 ₩ ct. ad. val. Sheathing free.
Sheathing, new ₩ lb ... 29¼ @ —
Sheathing, &c., Old ... 24 @ 25
Sheathing, Yellow ... 24 @ —
Pig, Chili ... 26¼ @ 26¼
Bolts ... — @ 33
Braziers ... — @ 35
American Ingot, 4mos. 28 @ 29

Cotton. Duty free. New-York Classification.
Upland, ordinary to fair — @ 15¼
Florida, do. do. — @ —
Mobile, do. do. 14¼ @ 14¼
N.O. & Texas, do. 15¼ @ —

Domestic Goods.
Shirtings, brown, 3-4 ₩ yd 7 @ 9
Shirtings, Bleached ... 9 @ 12
Shirtings, S.I. do. ... 7¼ @ 11
Sheetings, Brown, 4-4 ... 7¼ @ 10
Sheetings, Brown, 5-4 ... 10 @ 14
Sheetings, Bleached, 4-4, 9 @ 16
Sheetings, Bleached 5-4, 12¼ @ 17
Calicoes, Blue ... — @ —
Calicoes, Fancy ... 6¼ @ 11
Brown Drillings ... — @ 8¼
Kentucky Jeans ... 12¼ @ 25
Cloths, all wool ... 2.00 @ 3.00
Cloths, cotton warp ... 1.37¼ @ 1.75
Cassimeres ... 85 @ 1.37¼
Cotton warp Cassimeres — @ —
Sheep's Grays ... 40 @ 55
Satinets ... 30 @ 55
Flannels ... 20 @ 45
Canton Flannels ... 8 @ 12¼
Checks, 4-4 ... 7 @ 15
Cotton Batts ... 7 @ 10
Cotton Yarn, 5 @ 12, ₩ lb 19 @ 20
Cotton Yarn, 14 @ 20 ... 20 @ 22
Cotton Yarn, 20 and up 23 @ 25
And one cent on per number.

Drugs and Dyes. Duty: Nutgalls, Madder and Shellac, 5; Cochineal, Gums, Oil of Vitrol, and Soda Ash, 10; Crude Brimstone and Peruvian Bark, 15; Flor Sulphur, 20; Borax and Crude Camphor, 25; Essential Oils, Magnesia and Sugar of Lead, 20; Refined Camphor, 40; all the others, 20 ₩ cent. ad. val. Growth of the British N. Am. Provinces, free.
Aloes ... ₩ lb. 14¼ @ 16
Alum ... — @ —
Arrowroot, Bermuda ... 45 @ 50
Borax, Refined ... 21 @ 21¼
Brimstone, Am. Roll ... 3 @ —
Do. Flor. Sulphur ... 4 @ —
Do. crude, ₩ ton 45.00 @ —
Camphor, crude ₩ lb. 27 @ 28
Camphor, Refined ... 33 @ —
Castor Oil, No. 1, gall. 1.05 @ —
Castor Oil, E. I. ... 1.07½ @ 1.10
Cham. Flowers, ₩ lb. 27 @ 33
Cochineal, Mexican, 1.10 @ 1.15
Cochineal, Hondu's, 1.10 @ 1.15
Cochineal, London ... 78 @ 80
Copperas, Eng. ₩ 100 ... — @ —
Copperas, Amer. ₩ lb ... 1 @ 1¼
Cream Tartar, ₩ lb ... 28 @ 28¼
Epsom Salts ... 2¼ @ 3¼
Ginseng, cash ... — @ 55
Gum Arabic, sorts ... 9¼ @ 1¼
Gum Arabic, Picked ... 15 @ 31
Gum Copal ... 8 @ 8¼
Gum Myrrh, E. India ... 16 @ 32
Gum Myrrh, Turkey. 25 @ 32
Iodine, crude ... — @ —
Iodine, Resublimed ... — @ —
Ipecacuanha, Brazil 1.12½ @ 1.25
Jalap, in bond ... 60 @ 62¼
Madder prime Ombre. 13¼ @ 13¼
Madder, Fch. E.X.F.F. 13 @ 13¼
Magnesia, Lump ... 14 @ 16
Magnesia, Calcined ... 30 @ 35
Nutgalls, Blue Aleppo 36 @ 38
Oil Anis ... 3.50 @ 3.75
Oil Cassia ... — @ —
Oil Bergamot ... 3.10 @ 3.25
Oil Lemon ... 2.— @ 2.25
Oil Peppermint-cash 3.00 @ 3.75
Opium, Turkey ... 5.43¼ @ 5.50
Otto Rose ₩ oz ... 3.50 @ 6.50
Quicksilver—cash ... 45 @ 50
Rhubarb, China ... 1.25 @ 1.50
Sal Æratus—cash ... — @ 7¼
Sarsaparilla, Hondu's. 30 @ 32
Sarsaparilla, Mexican ... — @ —
Senna, Alexandria ... 11 @ 13
Senna, East India ... 10 @ 11¼
Shellac ... 14 @ 16
Snake Root, Virginia ... — @ —
Seneka Root ... 55 @ 57
Soda Ash—80 ₩ cent. 2¼ @ 2¼
Sugar Lead, white Am'n 12¼ @ 13
Sugar Lead, brown ... 10¼ @ 10¼
Sulphate Quinine, oz. — @ 2.00
Sul. Quinine, For ... 1.90 @ 1.92¼
Verdigris ... — @ 75
Vitriol, Blue ... 10¼ @ 11¼

Dyewoods. Duty, 5 ₩ cent. ad. val.
Brazil Wood, ₩ ton. 35.00 @ 35.00
Camwood ... — @ 150.00
Fustic, Cuba ... 30.00 @ 31.00
Fustic, Tampico ... 26.00 @ 27.00
Fustic, Tabasco ... — @ —
Logwood, Cam ... — @ —
Logwood, St. Dom. 18.00 @ 19.50
Logwood, Hondu's ... — @ 22.—
Logwood, Jamaica, 15.50 @ 19.00
Nicaragua Wood, B. 22.50 @ 25.00
Nicaragua Wood, L. 25.00 @ 25.00
Sapan Wood ... 90.00 @ 100.00

Feathers. Duty, 25 ₩ cent. ad. val.
Live Geese, prime ₩ lb. 50 @ 56
Do. prime Tenessee ... 50 @ 52¼

Fish. Duty, 6 ₩ cent. ad. val. Product of the British N. American Provinces, free.
Dry Cod, ₩ cwt ... 4.00 @ 4.25
Dry Scale ... — @ 3.00
Pickled Cod, ₩ bbl. 4.25 @ 5.50
Mackerel—
No. 1, Mass., large, 21.00 @ 22.00
No. 1, Mass., small 11.50 @ 12.00
No. 1, Halifax ... 22.— @ 23.—
No. 2, large ... — @ —
No. 2, Halifax ... 11.00 @ —
No. 3, large ... — @ —
No. 3, Halifax ... 9.00 @ —
No. 3, small ... — @ —
Salmon, Pkld, No. 1. 23.00 @ 23.50
Salmon, Pkld, ₩ tce. 31.00 @ 34.00
Shad, Ct., No. 3 ... — @ 11.50
Shad, South'n, ₩ bbl ... — @ —
Herring, Pkld ... 4.25 @ 4.50
Herring, scaled, ₩ box 35 @ 38
Herring, Dutch, ₩ kg 1.06¼ @ 1.12¼

Flax. Duty, 15 ₩ cent. ad. val. Product of the British N. American Provinces, free.
Jersey, ₩ lb ... — @ —

Flour and Meal. Duty, 20 ₩ cent. ad. val. Product of British N. American Provinces, free.
State, common bds. 6.50 @ 6.65
State, straight bds. 6.70 @ 6.85
State, extra brands. 7.00 @ 7.25
Western, mixed ... — @ —
Mich & Ind. strait do. — @ —
Michigan fancy do. 6.75 @ 6.85
Ohio, com. to good. 6.90 @ 6.85
Ohio, fancy brands 6.95 @ 7.00
Ohio, extra brands. 7.25 @ 7.50
Mich. & Ind. ex. de. 6.75 @ 6.85
Genesee, fancy bds. 6.75 @ 6.85
Genesee, extra bds. 7.30 @ 7.50
Canada ... 6.75 @ 7.00
Brandywine ... 8.25 @ 8.30
Georgetown ... 8.00 @ 8.60
Richmond Country. 7.90 @ 9.50
Rye Flour—fine ... 4.50 @ 5.25
Rye Flour—super ... 4.25 @ 6.75
Corn Meal, Jersey ... — @ 4.25
Corn Meal, B'dy'ne ... 4.30 @ 4.40
Do. do. ₩ punch ... 19.00 @ 19.50

Fruit. Duty: Oranges, Lemons and Green Fruit, 30; Nuts of all kinds, and Grapes not dried, 30; Preserved Fruit or Sweetmeat, and Dry Fruit of all kinds, 30 ₩ cent. ad. val. Growth of the British N. Am. Provinces, free.
Raisins, seedless, ₩ [illegible]
Raisins, bnh, ₩ box 4.75 @ 4.80
Raisins, Layer ... — @ —
Currants, prime ₩ lb. 16 @ 16¼
Citron, Leghorn ... 18 @ 19
Almonds, Mars. sft. sh. 20 @ 21
Sardines, ₩ box ... 54 @ 60

Grain. Duty, 20 ₩ cent. ad. v. Growth of the British North American Provinces, Free.
Wheat, Gen. ₩ bshl. 1.95 @ 2.00
Wheat, do. Canada. 1.95 @ 1.98
Wheat, South. wh. 1.75 @ 1.95
Wheat, Ohio white. 1.75 @ 1.90
Wheat, Mich. wh ... 1.75 @ 1.90
Wheat, Illinois, wh. 1.75 @ 1.93
Wheat, Missouri, w. 1.80 @ 2.00
Wheat, western red ... — @ —
Wheat, south'n red. 1.50 @ 1.70
Rye, northern ... 1.30 @ 1.37
Barley ... 1.45 @ 1.70
Oats, River & Canal ... — @ —
Oats, western ... 60 @ 63
Oats, Canada ... 60 @ 64
Oats, New-Jersey ... 60 @ 65
Oats, southern ... — @ —
Corn, wh. southern ... 60 @ 65
Corn, yellow southern 96 @ 98
Corn, round yellow 93 @ 1.00
Corn, round white 93 @ 98
Corn, mixed western 95 @ 97
Beans, white ... 2.25 @ —

Hay.
N. River, bales ₩ 100 lb 80 @ 90

Hemp. Duty, Russian and Italian, 25; Manila, Sunn, Jute, Sisal, and Coir, 15; Plantain Bark, 10; Codilla, 15 ₩ cent. ad. val. Growth of the British N. Am. Provinces, Free.
Russian, c. ₩ ton 275.00 @ —
Russia, outshot ... — @ —
Manila, ₩ lb ... — @ —
Sisal ... — @ —
Italian, ₩ ton ... 280.00 @ —
Jute ... 105.00 @ 112.50
Amer. dew-rot ... 170.00 @ 200.00
Amer. do. dress ... 240.00 @ 275.00

Hides. Duty, 5 ₩ cent. ad. val. Product of the British N. Am. Provinces, Free.
B. Ayres, 20@24 lbs ₩ lb ... 32 @ —
Orinoco ... — @ —
San Juan ... 28 @ —
Cal. Dry S. & Dry ... 24¼ @ 25
Dry Texas ... 31 @ —
City Slaughter, cash ... 10 @ 10
Southern & Western c. ... — @ —
Manila Buffalo ... 10 @ —
Calcutta Buffalo ... 21 @ —
Calcutta Kips, sl. ₩ p. 1.95 @ —
Calcutta Kips, D. Gn. 1.05 @ —
Calcutta Kips, dry s. 1.75 @ —
Calcutta Kips, bk. dy. 1.35 @ —
B. Ayres Horse, Dry. 2.50 @ —
B. A. Horse, G. S. ₩ lb ... — @ —

Hops. Duty, 20 ₩ cent. ad. val.
Crop of 1856, ₩ lb ... 9 @ 11¼
Crop of 1855 ... 4 @ 6

Iron. Duty, 30 ₩ cent. ad. val.
Pig, Scotch, ₩ ton. 31.00 @ 31.00
Bar, Swedes, ord ... 105.00 @ 110.00
Bar, Am. rolled ... — @ —
Bar, Eng. refined. 60.00 @ 62.50
Bar, Eng. com ... 55.00 @ 56.00
Sheet, Russia, ₩ lb ... 13 @ —
Sheet, English ... 3¼ @ 4

Lead. Duty, 20 ₩ cent. ad. val. all cash.
Galena, ₩ 100 lb ... 7.25 @ —
Spanish ... 6.25 @ 6.37¼
English ... — @ 6.75
Bar, ₩ lb ... 6¼ @ —
Sheet & Pipe ... 6¼ @ 7

Leather. SOLE—Duty, 20 ₩ cent. ad. val.
Oak, slaughter, light. 33 @ 35
Oak, Middle ... 34 @ 36
Oak, Heavy ... 34 @ 35
Oak, Dry Hide ... 30 @ 35
Oak, Ohio ... 30 @ 35
Oak, Southern, Light. 25 @ 30
Hemlock, upper, in rh. 30 @ 32
Hemlock, L. R. G. & B. A. 23 @ 25
Hemlock, Mid. Do ... 22 @ 25
Hemlock, Lt. Orinoco. 23 @ 24
Hemlock, M. Orinoco. 30¼ @ 30
Hemlock, Hy. R.G. & BA. 24 @ 26

Lime. Duty, 20 ₩ cent. ad. val.
Rockland, com. ₩ bbl. — @ 90

Lumber. Duty, Timber and Firewood, 20.
Timber, W. P. ₩ cub. ft. 18 @ 21
Timber, Oak ... 25 @ 35
Timber, G. Island, W. O. 35 @ 38
Timber, Yel. Pine ... 25 @ 30

Molasses. Duty, 30 ₩ cent. ad. val.
New-Orleans, n. ₩ gall. 70 @ 75
Porto Rico ... — @ 67¼
Trinidad Cuba ... — @ —
Cuba Muscovado ... 50 @ 62
Cuba Clayed, sweet ... — @ 50

Oils. Duty, Palm 10; Olive 20; seed, Sperm, of Foreign Fisheries; and Whale or other Fish, all Foreign, 20 ₩ cent. ad. val. Fish Oil, product of the British N. American Provinces, Free.
Olive, Mars. bkt. & bxs. 3.00 @ 3.00
Olive, in casks, ₩ gall. 1.30 @ —
Palm, ₩ lb ... 10 @ 10¼
Linseed, citymade ₩ g. 90 @ 91
Linseed, Eng. w. pels. 78 @ 87¼
Whale refined, b'd win. 80 @ 85
Whale, refd. Fall ... — @ —
Sperm, crude ... 1.35 @ 1.38
Sperm, win. unblchd. — @ 1.38
Lard Oil, spring ... 1.10 @ 1.15
Red Oil, city ... 82¼ @ 85
Camphene ... — @ —

Plaster Paris. Duty, Free.
Blue NovaSco. ₩ ton ... 3.00 @ —
White, NovaScotia ... 3.25 @ 3.37¼

Provisions. Duty, Cheese 30; all other 20 ₩ cent. ad. val. Product of the Br. N. Am. Provinces, Free.
Beef, mess. ctry. bbl. 14.00 @ 15.00
Beef, Prime, cntry ... — @ —
Beef, mess. city ... — @ —
Beef, prime, city ... — @ —
Beef, Vt. mess ... 15.50 @ 16.00
Beef, ms. repk. west. 15.50 @ 16.50
Beef, mess, extra ... 17.— @ 18.00
Beef, pr. ms. ₩ tce. 28.00 @ 31.00
Pork, pr. ms. ₩ bbl. 19.00 @ 20.00
Pork, clr. western. 25.00 @ 26.00
Pork, mess, do. 20.30 @ 21.75
Pork, prime do. 17.75 @ 18.00
Pork, th. ms. do. 18.25 @ 18.50
Lard, O. bbls. ₩ lb ... 14¼ @ 14¼
Hams, Pickled ... — @ 11¼
Shoulders, pkld ... 8¼ @ 9
Beef Hams, pkl ₩ bbl 23.00 @ 23.50
Butter, Ohio, ₩ lb ... 17 @ 20
Butter, State Dairies. 18 @ 26
Butter, Orange county 23 @ 26
Butter, Canada ... — @ —
Cheese, fair to prime 7 @ 10

Rags. Duty, 5 ₩ cent. ad. val. Product of the British N. American Provinces, Free.
Trieste, S. P. F ... — @ 6
Messina ... — @ 6
Palmero ... 5¼ @ —
Brem. & Hamburg, F. B. 5¼ @ —
Bremen & Ham. S.P.F. 5¼ @ 5¼

Rice. Duty, 20 ₩ cent. a. v. Growth of the British N. American Provinces, Free.
Fair, ₩ 100 lb ... 4.60 @ 4.75
Good to prime ... 5.00 @ 5.50

Salt. Duty, 20 ₩ cent. ad. val.
Turk's Island, ₩ bush. 23 @ 24
Cadiz ... — @ —
Lisbon ... — @ —
St. Ubes ... — @ —
Liverpool, gnd. ₩ sk. 90 @ —
Liverpool fine, Ash.'s 1.45 @ —
Do. do. Worthingt's 1.30 @ —

Saltpetre. Duty, Crude 5; Refined and partially Refined, 10 ₩ cent. ad. val.
Refined, ₩ lb ... 9¼ @ 11¼
Crude, East India, l. b. 8¼ @ —
Crude, do. duty paid ... — @ —
Nitrate Soda ... — @ 6¼

Seeds. Duty, Clover & Timothy, Free. Linseed, 10 ₩ cent. ad. val. Growth of the British N. A. Provinces, Free.
Clover, ₩ lb ... 11 @ 12
Timothy, md. ₩ tce. 3 25 @ 3 50
Timothy, rpd. ₩ bsh. 3.00 @ 4.00
Linseed, Am. clean 17.50 @ —
Lin. Am. rgh. ₩ bh ... — @ —
Linseed, Calcutta ... — @ 2.00

Soap. Duty, 30 ₩ cent. ad. val.
Brown, ₩ lb ... 4¼ @ 6
Castile ... 11 @ 11¼

Spices. Duty, Pepper 30; all other, 40 ₩ cent. ad. val.
Cassia, in mats, ₩ lb ... — @ —
Ginger, Race ... 5 @ 8
Mace ... 60 @ 65
Nutmegs, No. 1 ... 75 @ 80
Pepper, Sumatra ... 10 @ —
Pimento, Jamaica, cash 11 @ —
Cloves ... cash 16 @ —

Sugar. Duty, All kinds, Raw & Refined 30 ₩ cent. ad. val.
St. Croix, ₩ lb ... — @ —
New-Orleans ... — @ —
Cuba Muscovado ... 9¼ @ 11¼
Porto Rico ... 10 @ 12
Havana, white ... 12 @ 14
Havana, bwn. and yel. 10¼ @ 12
Manila ... — @ —
Stuart's dou. ref. loaf. — @ 14
Stuart's do. crushed ... — @ 14
Stuart's do. ground. — @ 14
Stuart's A. crushed ... — @ 14
Stuart's ground ex ... — @ —

Tallow. Duty, Tallow, Grease and Soap Stuff, 10 ₩ cent. ad. val. Product of the British N. American Provinces, Free.
American, prime, ₩ lb. 11 @ 11¼

Tea. Duty, In American vessels from the place of growth, Free; otherwise 20 ₩ cent. ad. val.
Green—
Gunpowder and Imperial—
Canton-made, ₩ lb ... 25 @ 37
Taeping, good & fine 45 @ 50
Fychow, Tonkay and Moyune—
Fine ... 40 @ 45
Curious ... 60 @ 70
Hyson—
Twankay kinds ... 27 @ 40
Fine ... 50 @ 60
Curious ... 55 @ 75
Young Hyson—
Fine ... 40 @ 50
Curious ... 60 @ 70
Hyson Skin and Twankay—
Spurious kinds ... 15 @ 20
Fine ... 25 @ 30
Extra fine and Hyson 37 @ 38
Black—
Ankoi Souchong ... 20 @ 25
Good and fine ... 37 @ 40
Extra Fine ... 30 @ 35
Choice ... — @ —
Oolongs—
Fine old and new ... 40 @ 50
Curious old and new 58 @ 65
Curious, Singapore 38 @ 40
Powchong ... 38 @ 40
Chulan—Common ... 30 @ 35
Orange Pecoe ... 30 @ 50

Wool. Duty, 30 ₩ cent. ad. val. Product of the British N. American Provinces, Free.
American, Sax. Fleece 55 @ 60
Am. full blood Merino 45 @ 55
Am. ¼ & ¾ Merino ... 40 @ 45
Am. Nat. & ¼ Merino. 38 @ 40
Extra, Pulled ... 44 @ 48
Superfine, Pulled ... 40 @ 45
No. 1, Pulled ... 35 @ 37
Cal. Fine, unwashed ... 18 @ 20
Cal. common do ... 12 @ 17
Peruvian washed ... 30 @ 35
East India washed ... 12 @ 20
African unwashed ... 9 @ 12
African washed ... 20 @ 30
Smyrna unwashed ... 14 @ 16
Smyrna washed ... 25 @ 30
Mexican, unwashed ... 11 @ 13

Zinc. Duty, in Pigs 5; in sheets 15 ₩ cent. ad. val.
In sheets, ₩ lb ... 9¼ @ 9¼

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